

REFORMED CHURCH MESSENGER

They Called Him "Fool"

They called him fool—he would not join the pack,
Barking for banknotes in the howling mart,
But took a solitary highland track
After the lone lonestar that is art.

They called him fool—his clothes were dusty gray,
And want had lined his luminous, furrowed face;
Yet he was king in cloudlands far away,
Among the long, bright labyrinths of space.

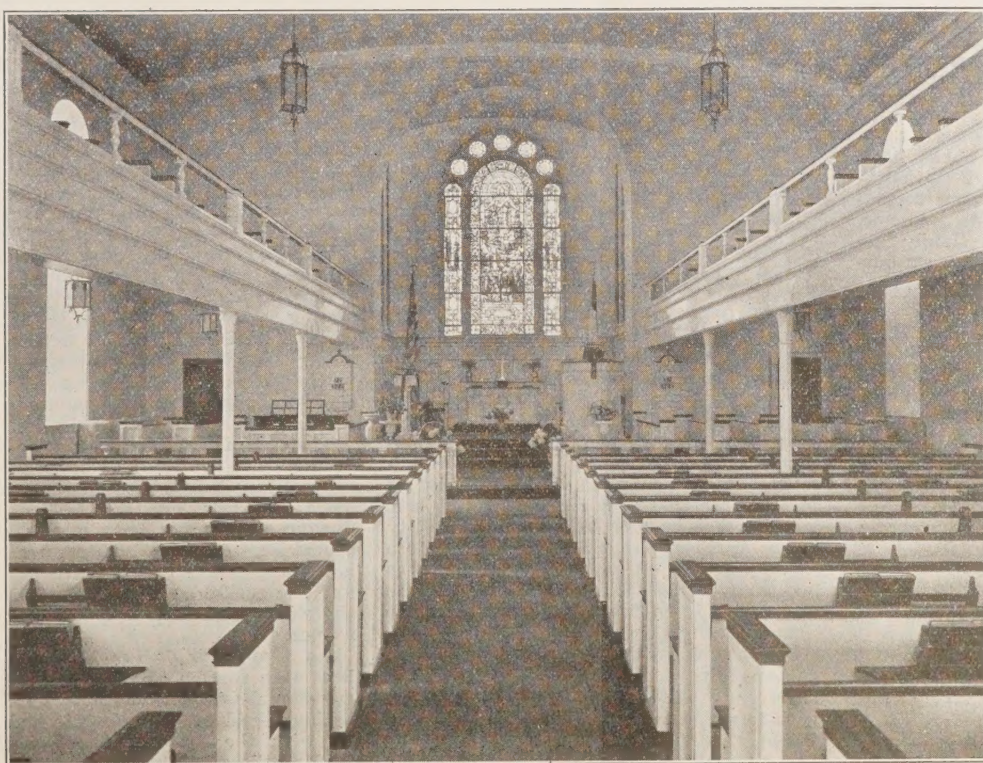
They called him fool—he would not sell his dreams
For silken sofas, or his deeds for bread;
But ever followed those illumining gleams,
Shot from his own deep soul to peaks ahead.

They called him fool—yet from those glittering eyes
Of warmth and longing and sardonic mirth
A soul akin to Lincoln's seemed to rise
And walk unrecognized upon the earth!

Stanton A. Coblenz, in New York Times.



THE REV. RALPH E. STARR



Interior of the beautiful
new ST. JOHN'S
(Hains) Reformed
Church,
Wernersville, Pa.,
the Rev.
RALPH E. STARR,
pastor,
dedicated June 1-8, 1930

PHILADELPHIA, AUGUST 14, 1930

ONE BOOK A WEEK

THE FOOLISHNESS OF PREACHING

Dr. Ernest Fremont Tittle has come to be recognized as a preacher of great originality and force. One naturally turns to his published volume of sermons with great interest. What is the secret of his power? The question is soon answered when one begins reading his recent volume: "The Foolishness of Preaching and Other Sermons" (Henry Holt & Company). They are direct, they deal with great realities, they are intimate, and they are courageous. The problems discussed here are those every thoughtful man has to face and they are dealt with in most illuminating manner. If the average sermon was as alive as these one would never hear anything about the dullness of preaching or about its foolishness.

The twenty sermons fall into three classes, those that deal with religion and the individual, those that deal with religion and society, and there are four sermons on Jesus' experience of life and ours. There is a final sermon written with preachers especially in mind on "The Foolishness of Preaching." To this sermon I want to come back in a moment, it is so to the point. The sermons are those which Dr. Tittle preaches to his own congregation—and it must be a very fortunate congregation—but they are of equal value and interest to preachers. I wish a good many preachers might read them if only to discover not only the kind of preaching that interests men today but also the kind the modern man needs to hear. Religion is a very real and vital thing as Dr. Tittle presents it.

If I might choose two of them as illustration of what I mean I would turn first to one dealing with personal religion under the title "Spiritual Adventure." One has to make great adventures in faith, in the world of science and of politics and invention. Why is it not just as logical to make great adventures in the world of religion? The average man cannot prove all the great facts and truths of science. He has to make a beginning of belief in

them on the testimony of men who have devoted their lives to their investigation. We accept the great truths of astronomy, biology and science in general, because we feel that men who have lived in these spheres of thought and study naturally know what they are talking about. Why is it not just as sensible to believe that men who have moved in the realm of great spiritual realities all their lives know just as well what they are talking about? Why take the testimony of such men as Prof. Milliken and Dr. Rosenow in the field of science and refuse to take the witness of such men as Rufus Jones and Phillips Brooks in the realm of religion? "Galileo, Darwin, Homer, Shakespeare, Michael Angelo, Rembrandt, Beethoven, Wagner—we pronounce such names as those with great respect. We believe that they represent certain great achievements in science and poetry and art and music. Isaiah, St. Paul, Augustine, Francis of Assisi, Thomas a Kempis, David Livingstone, Phillips Brooks—these names also, ought we not to pronounce with great respect and to believe that they represent certain revelations of ultimate reality?" One should also remember that in almost every instance where men have made the venture of faith on the testimony of the spiritual experts the will to believe has eventuated in faith itself.

The other illustration of the sort of sermon needed for today I take from the section on "Religion and Society," the sermon on "Patriotism." I wish such a sermon could be preached before every congregation in the country. It deals first with the common conception of patriotism—the blind allegiance to country or the government, no matter what it undertakes or for what it stands. This is not Christian patriotism, for the Christian cannot blindly follow his country when it deliberately undertakes an unchristian course. "My country, right or wrong," is a perversion of patriotism. The true patriot loves his country so much that he will not endorse its taking a step that violates all right and honor. "In Germany, for instance, in August, 1941, did Karl Liebknecht cease to be a patriot when he refused to support his government in what it was proposing to do? Did he not truly and grandly display his love for Germany

when he publicly repudiated the suicidal program of her military leaders?" True patriotism is devotion to the highest welfare of the nation. The patriot loves his country, but he loves it enough to strive to make it beneficent and beautiful, outstanding among the nations for justice and righteousness, and devoted to the service of all the weaker nations of the world.

I want to call to the especial attention of the preachers the closing sermon on preaching. It is a discussion of the remark of John Spargo to the effect that the weakest spot in the Church today is the pulpit. Dr. Tittle admits that there may be some truth in the statement, but he believes the remedy is in the hands—perhaps one should say "in the minds"—of the preachers themselves. I want to give one paragraph in this sermon—the gist of the sermon—the widest circulation I can, for it is so true: "Now, it is undeniable that many Protestant Churches today are half empty; but not those in which there is a strong man in the pulpit. By a strong man I do not necessarily mean a great man, and certainly I do not mean an eloquent man. The number of great preachers, like the number of great artists, musicians, scientists, and statesmen, is small. It has always been small and doubtless it always will be. . . . By a strong man I mean simply a man in whom to at least an average amount of intellectual ability is added a determination, at whatever cost, to have something to say that is worth saying Sunday after Sunday and who, moreover, is himself a living illustration of what he is attempting to preach. Whenever in a modern Protestant pulpit you find that kind of a strong man, you do not find any considerable number of empty pews. The human heart today is as hungry for religion as ever it was. If the modern preacher has the bread of life to offer, people will come to get it. If he has anything vital to say about the great realities, the eternal values, people will come to hear it." I would ask all the young preachers who may read these sermons to note that Dr. Tittle is thoroughly familiar with all the great literature, all the great thought of the day and all the problems that are vexing both individuals and nations. Therein is a lesson.

Frederick Lynch.

CERTAIN METHODS FOUND SUCCESSFUL IN OUR JAPAN MISSION

When I look back over half a century of this work, both the missionaries on the field and the Church at home, have abundant reason for praising and thanking the Lord for what has been accomplished under His blessing and guidance.

We judge our success not simply because of what we as missionaries ourselves know and have experienced; but the success we have had has caused the praise and admiration of others as well. Let me mention two examples of what our friends have said. One is that of a certain bishop of the Methodist Episcopal Church, and the other is that of Dr. Charles E. Jefferson, the famous pastor of the Broadway Tabernacle Church, New York. The bishop after a visit to Sendai and inquiry into our Church and school work, said, "I regard the mission work done by the Reformed missionaries of North Japan as the most successful in all Japan." Dr. Jefferson said, "When I first landed at Shimonoseki, South Japan, I already heard of the good work done by this Mission; and on the way up north I heard the same praise often spoken. And when I, finally, reached Sendai and met with these missionaries, examined into their Church and school work, I was delighted, and convinced that the praise I had heard on the way was well deserved."

But in this article I should like to make special mention of the reasons for such

success as the results show. The first and principal reason, in my judgment, is the method that we have pursued all along, from the very beginning. This can be expressed by one word, viz., **Co-operation**. We look upon our Japanese brethren, not as helpers only, but as co-laborers; and both Japanese and American missionaries as co-laborers together with God. In the very beginning our evangelistic work was in charge of a committee composed of the few missionaries then on the field and Rev. M. Oshikawa, to supervise this work. As to the financial end of it, our rule was that for every dollar the Japanese contributed, we gave three. As to members, though we were three to one, we were largely governed by the advice of Oshikawa, who was the chairman of the committee. In more recent years an Evangelistic Board was organized, consisting half of foreigners (missionaries) and half of Japanese—**co-operation** on the fifty-fifty plan. As regards our school work, before North Japan College was established, as I remember, the affairs of the school were managed by the faculty. And when this educational work was first organized under the name of North Japan College, it was governed by a Board of Directors, half native and half foreign. And just here I wish to say, as a long time member of this Board, that whenever a question came up on which there was difference of opinion as between Japanese and the missionaries, we spent much time in discussion; and

when the vote was finally taken the decision was as a rule unanimous. The spirit of compromise was abroad, and when it was all over, there were no heart-burnings or bad feelings.

As regards our Miyagi Girls' School, during the first years, the principal of the school decided all matters in consultation with the faculty. In the year 1893, when I returned from my first furlough, and, with my wife as vice-principal, was the acting principal, I conceived the idea of having a committee called the Miyagi Girls' School Committee to act as a supervising board. This board has continued to the present time and is now, so far as my recollection goes, composed half of Japanese and half of foreigners.

The same is true as regards the Womans' Evangelistic work and the Kindergarten work. It was co-operation on an equal basis. It satisfied the Mission and the Japanese. It resulted in efficiency not otherwise possible. There was always harmony and mutually kindly feelings, and the results attained show that it was the wisest and only proper method for us to pursue.

As a member of the Mission it is not becoming for me to speak of the kind of missionaries—their character and qualifications—and to say that this had much to do with the success of our work. This is for others to judge and say. But one thing I may say in this connection, viz.,

(Continued on page 21)

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EDITORIAL

WHAT IS WRONG WITH OUR CHURCH?

This may be the wrong time to raise a question, the very asking of which seems to cast a reflection upon our Beloved Zion. If there is anything wrong in the Church it is not with the Church but with those members in the Church who fail to appreciate her blessings and neglect to share them with others.

Who does not see and hear enough in our day to realize that there is something wrong in the Church and in the general sphere of religion? We do well to ask ourselves a few questions: Is the Church what Jesus meant it to be? Is our nation all that she might be among the nations of the world? Are you and I what we should be in the service of the Master? We know the Church is not the strong and powerful instrument of God it ought to be. We know our nation is not as influential as her natural and spiritual resources warrant it to be. We know we are not bringing to bear upon human hearts the impress of our Christian personality.

Why is it that the wheels of spiritual progress move so slowly in the presence of a sin-torn and war-worn humanity? Surely not because we are still living in the stagecoach age. Why is it that our missionary work, abroad and at home, lags with a drag unworthy of the name of Christian? Truly not because we do not hear ringing in our ears the appeal for help from perishing millions. Beyond all controversy, the most stubborn obstacle in the way to the making of a better world is the dull and heavy weight of *indifference* on the part of many Christians. The sight of it in the days of Israel wrung from the bleeding heart of the weeping prophet the agonizing cry: "*Is it nothing to you, all ye that pass by?*"

Christian civilization at home and world evangelization abroad do not arouse the minds and hearts of earnest Christians as they should, if they long to see the salvation of our God in this day and generation. The Church of today has on her hands a fight for the very life of the world. Unless she will arise, put on her strength, and go forth in glorious apparel unto the ends of the earth, she will only add the blood stains of millions of souls to the banner of the Cross.

But can the Church do it? Of course she can, and I believe she will. The Lord of Hosts is with her and the gates of hell shall not prevail against her. This we must

never doubt. In order, then, to accomplish the task, for which Christ came into the world and died on the Cross, the Church must face the difficulties in the way, marshal all her forces, and resources, for then only can she become glorious in victory.

We read and hear a great deal about the Red Communism in China, a poisonous seed brought there from Russia, and the awful havoc it is causing among the 400,000,000 Chinese people. But do we know that the Bolsheviks, wrong as they are as we see it, believe and suffer and toil for their convictions? They are ready to go to prison, and they give their very life to the cause they have espoused. In an address by a faithful observer who came home a short time ago from Russia, he said: "I tell you if we Christians believed in the Kingdom of Christ as those men believe in the rule of the proletariat; if we put into the cause of Christ one-half what those men put into the cause of Communism there would be no Bolshevik menace, and the Kingdom of God would come." *Is it nothing to you, all ye that read this?*

Ah, dear readers, do not our consciences accuse us when we offer excuses for doing and saying and giving so little in hastening the coming of the Kingdom of God? In the face of the few figures which I shall give you I am free to confess that the problem in the Church is a *spiritual one*. It is a problem far more grave and serious, of a Christian life and experience, which is unequal to respond to a world wide proclamation of the Gospel. When the Church will solve this problem, and may God hasten the day, there will then no longer be any need of begging for money to carry on the missionary enterprise.

The income of the Board of Foreign Missions for the first six months of 1930 amounted to \$196,603.12. Of this amount, \$133,541.44 was received on *Apportionment*, which was \$78,890.66 less than for the same period in 1929. The expenses for the first six months of 1930 amounted to \$241,868.44.

It is evident that the change of the classical year so as to correspond with the calendar year has had its serious effect on the Apportionment receipts. Unless the last six months of 1930 will show, as we confidently hope they will, a sufficient incentive and inspiration on the part of all our pastors and people to raise the *Apportionment in full*, it will

inevitably result in a heavy deficit at the end of the classical year 1930.

In the face of accumulating deficits, with which some of the Boards of General Synod are wrestling, and in the presence of crying needs here, there, and everywhere which must go unheeded, may the presence and power of the Holy Spirit during this Pentecostal Year be felt in more abundant measure in all our hearts and lives as we apply ourselves to our God-given task.

—ALLEN R. BARTHOLOMEW.

* * *

"IN THE MORNING"

One does not often find a better sermonette than this editorial in the *Ladies' Home Journal*: "'Of all sins,' said our preacher last Sunday morning, 'the greatest by far are these: Pride or self-satisfaction; selfishness; hypocrisy; prejudice.'

"And as you list the errors of mankind, they do fall, big or little, under one or another of those four all-embracing headings.

"But there is hope for reform in each new day that dawns. 'There is no better means of progress in the spiritual life,' someone has written, 'than to be continually beginning afresh, and never to think that we have done enough.' For, in the words of Exodus xvi.7: 'In the morning, then ye shall see the glory of the Lord.'"

How grateful we ought to be for the morning—each dawn a new open door of opportunity, which tells us that our Heavenly Father, so kind, so patient, so forgiving, is holding out to us *another chance to make good!* Yes, each and every morning is a revelation of His wonderful love for us.

* * *

THE GREAT DROUGHT

The Department of Agriculture at Washington describes the drought, that is now gripping the country, as being the worst that our nation has experienced since the compilation of State-wide weather records, covering a period of 40 or 50 years. This great drought began in some sections as early as last December. Springtime proved to be a very dry season with forest and grass fires in many sections. Farmers did much of their seeding under most trying conditions. The early Summer months, arid and scorching, retarded the growth of corn and grain. The streams were drying up and sections of the country beyond the Mississippi reported blistering heat and withering crops. A visit through the far West revealed the burnt and parched condition of the fields and showed us stunted crops. In some sections communities were praying for rain. Nature with voices audible and inaudible was also asking for showers of blessings, praying for water that her children might not perish from thirst. The Weather Service reports little relief in sight beyond occasional showers. We are grateful that our Keystone State has not suffered as yet to the extent that some other States have suffered.

Just as nature has been suffering from the effects of a drought greater than any experienced during the past 50 years, so our Nation has been suffering from a moral and spiritual drought. Much of manhood and womanhood that normally should belong to a Nation's ingathering, has been withered and burnt because of the consuming fires of worldliness. They have fed themselves with the passionate desire for thrills and have refused to quench their thirst with the water flowing from the fountain of life. Because of the lowering of moral standards, the standards regulating the social amenities, and because of the indifferent attitude of so many whose forebears were deeply concerned with these things, and who were rooted in faith and fruitful in good works—because of these and other things—there has spread over our nation a great spiritual drought, and as a result a diminishing spiritual harvest.

What is the remedy? Whence the relief? Well, if men pray for rain, should they not pray most earnestly for showers of spiritual blessings? When cold indifference is melted, then will there be a refreshing, life-giving stream of pure water flowing into the Nation's life. Then will there be an abundant spiritual harvest because the world's great drought has been broken.

—A. M. S.

EXAMPLES TO AVOID

Most of us believe there is more value in good example to inspire us than in evil example to warn us. It is a constructive and beneficent influence which can scarcely be overestimated. In his valuable philosophical observations in the *Phila. Public Ledger*, Mr. Wm. Feather sounds this suggestive note on how bad example may stimulate improvement:

"In the days before Prohibition and automobiles, when drunken men were a common sight on the streets of cities, each reeling individual was a temperance sermon. The unsteady navigation of the helpless drunk spoke more loudly and forcefully than the straight and even strides of 10,000 sober citizens. An old man begging the price of a meal is an advertisement for thrift and forehandedness. The statements published over the signatures of bankers may cause us to pause and think for a moment of our future, but the hapless panhandler instantly compels us to stop, look and listen.

"The newspapers blazon the misfortunes of those who violate the accepted rules of right conduct, and the headlines are a check on our own suppressed desires. We say to ourselves, 'Well, that doesn't work.'"

* * *

REACHING OUR GENERATION

After reading an exceptionally well written article, in spite of our interest in and affection for the writer, we could not help feeling that his article was the voice of a rapidly passing generation addressed primarily to those about to die. Not one of its arguments appeared to have the rising generation in mind; most of its language was to them as incomprehensible as if it had been written in a foreign tongue; the positions taken by the writer of it, though they doubtless meant much to him, were of a nature which made no appeal at all to the youth of today, who care no more about such things than we, for instance, care about the mooted question which was of such surpassing interest to many of our ancestors—the number of angels who could dance on the point of a needle.

Perhaps we need occasionally to be reminded of the terse watchword placed at the masthead of a certain Western journal: "*This paper is published for the benefit of people now living.*" Writers and preachers need to discern the signs of the times. Especially is this necessary if we are to be real witnesses for religion, unless we are satisfied to have religion crowded off into some obscure ecclesiastical corner, while real life, with its varied interests, passes by it on the other side. But there are some things that belong so emphatically to the whole of life that when they are abstracted from it they are ruined. Education, for example. When in the middle ages education was segregated from the great interests of humanity, it became a barren, sophisticated scholasticism. So with religion. When the multitudes are passing it by, and we hear men reminisce about the thronged Churches and great preachers of a by-gone day, does it not suggest to us that we may have so parochialized what we call religion that it has little or no appeal for our wayward and difficult generation?

It is not enough to find fault with the ignorance or indifference of our contemporaries. We must "find them where they live" and speak to them in a language they can understand. We must frankly recognize the difficulties in our way, which the manifold opportunities for amusement, sport and money-making have increased a hundredfold. Is our message to be for the selected few or for the common people who heard Jesus gladly? Can we hope to interest the masses in our day with our official organized sectarianism, with its stereotyped rubrics and its traditional theology? Does the youth of America answer to the call to perpetuate indefinitely denominational distinctions which have long since lost all the vitality they may once have possessed? Concerning the present generation, Dr. J. B. Pratt has written with an almost brutal frankness: "*Their grandfathers believed in the Creeds; their fathers were inclined to doubt them; but they have never even read them!*" We may as well face the fact that "our modern multitude is not even convinced that the preacher's topic is worth talk-

ing about." Before he can convince, therefore, he must secure an audience to listen. In an age of stereotyped thinking, the preacher often had the sympathy of his hearers before he started; today in many instances he has a congregation that does not want to come, that is "unconvinced or uninterested." "Preaching is only one form of instruction or inspiration among many, while the growing uncertainty about moral standards has weakened the appeal to conscience," says Dr. Painter; "the Christian message has not only to win attention for itself, but it has to battle for a place in men's minds with a multitude of forceful and clamant interests in modern life."

It has been well said that this is a generation that talks of atoms and relativity, of wireless and birth control, of light years and nebulae, of "talkies" and jazz. It is a composite picture—the profound and the frivolous strangely mingled. We may admire the "Zeitgeist" just as little as St. Paul liked the paganism that confronted him in his day. What we need is *the grace and courage to face it and conquer it as he did*. For whether things are as we would like to have them or not, the people that we have to win for Christ are the people now living, and especially those who will control the destinies of tomorrow. What a travesty for a pastor to say that if the people of his parish were "altogether different," he might love them and help them! Unless he loves and helps the people he has to deal with, his life will be worse than wasted.

Jesus Christ is "the same yesterday, and today, and forever." We do not believe that preaching is played out; the Gospel is still the power of God unto salvation to everyone that believeth. But the greatness and effectiveness of any utterance will be determined by *its fitness for the occasion and circumstance*. If we want to win the world of 1930, we must so reconstruct our thought and adapt the message of the pulpit to contemporary human needs as to recapture the "sublime totality of the Gospel." If we love and understand our age well enough, we may, by God's grace, speak as men wish to hear, gripping their minds and hearts so that they too will be constrained by the love of Christ. Because there is a need in every human heart which only He can fill, it is our high duty and privilege, as His ambassadors, to find that need and meet it in the thought-forms of our age. In the next generation it will be too late to save the people of this generation.

* * *

WESTWARD HO!

The night following our departure from Billings was, so far as we knew, uneventful. In the morning we were told that our train had run into a herd of horses and killed several of them; had successfully crossed a broken rail and had undoubtedly ended the career of a skunk, for it had left its perfume behind. We were now on the Great Northern R. R., having left the Burlington behind us. At or near Meriwether, Mont., we crossed the line marking the farthest north point reached by the Lewis and Clark Expedition. It was shown by a marker and an obelisk erected in 1925 by the Missouri Historical Society. Suddenly we realized that we were approaching the mountains. Glacier peaks began to stand up and around us, and ere we knew it, we were at the Glacier Park Station, our train on time as usual.

This station lies at the entrance to Glacier National Park. Giant tree pillars form the gateway and the brilliant flowerbeds lend an attractive approach to the hotel. The hotel is built of giant trees showing an interior height of about 60 or 70 feet, while the whole building is rustic in character, and its adornments speak of the early frontier days. We had time for a good rest and inspection of our surroundings before we entered the spacious dining room where the service and menu were all that could be desired. About 2 o'clock we found motor buses awaiting us to carry us over some 50 miles of excellent roadways up and through the Park, bringing us in due time to the Many Glacier Hotel. About midway in this drive we stopped at St. Mary Lake and enjoyed a motor boat ride covering 10 miles each direction on the lake, and at the same time sailing very close to and under some of the glacial mountain peaks. It was 6 o'clock when we arrived at our hotel. A spacious dining

room with a most abundant bill-of-fare awaited us. Our appetites did credit to the occasion. The weather has been perfect, the nights cool and restful.

In Glacier Park there are a series of hotels and chalets from 10 to 20 miles apart. This hotel accommodates 500 people; the one we left at the entrance has room for 400 guests. The morning was spent in the Park, some riding horse-back, others hiking, and still others resting. Two who are very dear to the writer started off alone to climb Mt. Atlyn. Our hotel was 4,800 ft. above sea level, the top of this mountain was 7,900 feet above sea level. With the spirit of youth who called out "Excelsior", they pressed on to the very top. Tired? Yes, but they said the view was wonderful, the glaciers very real, and hidden lakes of glacial waters lying among the mountains. During their climb they saw saucy little animals that sat up on their haunches and whistled at them. They were the whistling marmots. (See your natural histories for further information as to the marmot). Late in the afternoon we returned to the hotel at the station, had our dinner and entrained at 7.45 for a night's ride among the Rockies, along Roosevelt Highway. Almost forgot to speak of the Indian Pow Wow, etc., given for our benefit on the lawn between the hotel and the station. A goodly number of braves with their squaws were there. They "adopted" a boy and young lady of our party, lifted a collection—and away we went. We were told that "Chief Two Gun White Calf", who was with these red men, is the Indian whose profile appears on the "Buffalo Nickel." We looked very closely and believe that they told us the truth.

* * *

EDUCATING AGAINST WAR

More and more education away from war—that is the blessed work in which the loyal followers of the Prince of Peace should take the lead. Line upon line, precept upon precept—that must be the plan to overcome every curse that afflicts mankind, whether it be slavery or war or rum or impurity or social injustice. In the war against war we are getting unprecedented help from books and from many successes of the stage and screen. *All Quiet on the Western Front*, which has been called the best selling book of the generation, is on the screen one of the most effective protests imaginable against the folly and futility of war. One might wish that all might see it, so that none might be without excuse for condoning such a "horrible relic of atavism." Other effective messages have been given in *Journey's End*, *The Enemy*, *The Big Parade*, *What Price Glory?*, etc. It may at least be fairly claimed that the will to war is waning, except among professional militarists and a few unregenerate jingoes, and the will to peace is emerging and gathering strength as one step after another is taken to promote international understanding.

It is true that the advanced ideas of some professional pacifists are perhaps just as unacceptable to masses of men as the war-cries of the sons of Thor. In *Progressive Education* Mr. W. B. Curry calls for the elimination of all partisan passion and national loyalty, and declares: "All the orthodox methods of inculcating patriotism, such as saluting the flag, ought to be abolished . . . The conventional method of promoting patriotism is quite vicious, since its sole practical result is an increased willingness to go to war." It is obvious that, with the flag of our country in thousands of our sanctuaries of worship and a sense of reverence for Old Glory that is akin to religion, such a doctrine as that of Mr. Curry has a slim chance. Nor is it necessary to believe that saluting the flag arouses the war-fever; to the best Americans it signifies the struggles and sacrifices of our forefathers, the ideals of a free people, devotion to what is noblest and worthiest in a loyal citizenship. Until the boundaries between the nations are abolished, it is safe to say that men will continue to rally around the flag of their country.

But we agree with Mr. L. A. Schuler that "three long steps" have been taken, in the Covenant of the League of Nations, the Kellogg Peace Pact and the London Naval Treaty. Of the first of these he writes: "More than ten years have faded down the stormy corridor of Time since most of the civilized nations of the earth, war-weary, peace-

hungry, clutched it as a way out of the stark hideousness of the past. Even though its strength lay in the direction of Force, it was a long stride in the direction the common people everywhere were determined to take." In the Kellogg Pact a solemn pronouncement was made "to renounce war as an instrument of national policy." True, there has been in some quarters a lamentable cynicism with regard to this, a disheartening tendency to minimize its significance. As Mr. F. J. Libby puts it, "the Pact has nearly been forgotten in the long discussion of 'tons and guns' on the front pages of our papers for six months. Ought we not to do what we can to put the Kellogg Pact where it was before this discussion began?" August 27th is the second anniversary of the signing of the Pact in Paris. It is a good time to emphasize the fact that there can be neither progress nor prosperity without peace.

Rejoicing as we do in the Senate's final ratification of the London Treaty by so decisive a vote, and believing it to be a very long step in "removing the ancient menace of a race for armaments—the sort of race that forced the World War upon a startled world" we nevertheless realize how far short of the hoped-for immediate limitation of the enginery of destruction this treaty comes. It is a hopeful factor, however, that the vast building program it involves is permissive for America, and not mandatory, and all our influence shall be given to those who believe that our country can best serve mankind by practicing the virtues of self-restraint and good will.

These are but a few of the practical steps already taken. We believe every year will bring farther steps in the process. We are zealous that the Church of Christ shall lead the way and never lag behind. Let her, as one step, set the right example to the nations by showing how to compose the differences between her various communions. In time of peace, prepare for peace!

* * *

The Parables of Sated the Sage

THE PARABLE OF MOTHER'S COFFEE

I made a Journey on the train, and I sate me down in the Dining Car. And I consulted the Bill of Fare, and I wrote down the names of such articles of Food as were agreeable with mine appetite and within the limits of my Financial Resources and I did not discover the necessity for

any Verbal Order, and consequently I held my peace. But there Sate across from me a man of Conversational Tendencies. And he gave the Waiter Instructions concerning the manner in which he desired his Food to be Prepared. And he said, I want a Cup of Coffee; I want a Cup of Coffee such as Mother used to make.

And the Ethiopian said Yessir, and departed; and the man looked around to discern whether any approving Smiles assured him that he had made an Hit.

And the Ethiopian brought in his Breakfast and mine, and to each of us he gave a small Pot of Coffee.

And the man poured his Coffee, and he remarked, That is good, average Coffee, but not such as Mother used to make.

And I said, I was not permitted to drink Coffee in my Boyhood and I cannot say from Personal Experience what Kind of Coffee My Mother used to make. But I know how she made it. She ground the Coffee in a Coffee-mill, and on Monday morning she put into the Pot so much as she thought well. And on Tuesday she put in some more. And by Sunday morning when the Pot was a third part full of Coffee grounds, then would my Father say, This surely is Most Excellent Coffee. But on Monday morning he looked solemn and said, What is the matter? Hast thou emptied out the Coffee Pot?

And the man said, That is the Very Way in which my Mother made Coffee.

And I said, So far as I Know, it was the most thoroughly approved method in its day, and far be it from me to speak ill of it. But I prefer Coffee to be made another way.

And he said, Nevertheless, there is no Coffee that tasteth so good to me as that which Mother used to make.

And I said, With that same yarn hath many a man made miserable his lawful Wedded Wife.

And I said, Hear me. When a man of Jaded Appetite recalleth his Ravenous Youth, and added to its delights his Manhood Imagination, he produceth a Combination such as never could nor did exist on Sea or Land. It is well thou didst have the Coffee which Mother made when thou didst have the Appetite that was produced by Splitting Kindling Wood for Mother; for, believe me, it would be Pretty Poor Coffee now.

Now I considered these things when men complain of Departed Joys, and who Bemoan the Degenerate Present as compared with what they think they remember of a Glorious Past. For no boy more thoroughly than I enjoyed his Mother's Cooking; but I am not mourning for it, neither do I lament the lack of the Coffee which Mother used to make. Howbeit, my Father was a good judge, and he pronounced it good.

The Principles of William Howard Taft

VII. The Goal At Last

"A most important principle in the success of a judicial system and procedure is that the administration of justice should seem to the public and the litigants to be impartial and righteous"

EDWARD H. COTTON

Mr. Strachey, editor of "The Spectator," London, and careful observer of American institutions, once wrote: "The office of Chief Justice of the Supreme Court of the United States is unquestionably the greatest judicial office in the world." Herbert Croly speaks of "the terrible powers vested in the Supreme Court." Both statements were correct. What State authorities, Federal authorities, Congress, and the President cannot do, the Supreme Court justices can do. Those nine eminent jurists comprising the Supreme Court are embodied with powers not even the President can exercise. Five of them can determine what the law is under the Constitution. On occasions of great moment, as during the Andrew Johnson administration, when the administrative and legislative branches of the Government were

locked in as desperate a conflict as any recorded in United States history, it was the judicial branch — the Supreme Court — that assumed control and dictated terms. With justice Mr. Strachey could call the court the greatest in the world and Mr. Croly refer to its "terrible power." A seat on the Supreme Bench is the ambition of every advocate, for he can go no higher in his profession. The court sits in judgment on cases of life and death, liberty of the person, disputes between States, and between States and the nation, rights of individuals and corporations often involving millions of dollars. A recent case, that of the St. Louis and O'Fallon Railroad, was said to have been the greatest lawsuit in the history of the world and involved money values counted in billions. Monday afternoons is the time when

decisions are handed down. And on that day some of the most memorable and historic judgments have been returned by those great Chief Justices, Marshall, Taney, Fuller, and White. Membership in this high court is no sinecure. Voluminous reports of direct reading must be minutely examined; exhaustive evidence listened to; decisions affecting life, often huge material values, handed down.

In view of the recent upheaval over the proposal of Charles Evans Hughes for Chief Justice, it is well to recall that when President Harding in 1921 appointed Mr. Taft tenth Chief Justice, the proposal was endorsed almost unanimously by Congress, and welcomed with applause all over the country. Obviously some opposition would develop, for 1912 had not been entirely forgotten. A few Congressmen, who could

not forgive Mr. Taft for that Republican debacle, strongly opposed his nomination. "The Nation," in a long editorial, explained why Mr. Taft was unfitted for so responsible a position. "The New Republic," while not so decisive, feared the selection was an unwise one. In reality, the radicals had never recovered from the setback given their expectations by Mr. Taft's moderation, though events have justified it; for the Progressive movement, fathered by Roosevelt, and supported with ardor and glee by elements who had long waited radical political reform, fell by the wayside once Mr. Roosevelt retired from its leadership. No other leader, then, or since, has been found qualified to take his place. Partisan jealousy is as great an evil as this nation has to contend with; politics cry for a reformation; but the way out is not in the direction pointed by radical opinion, as Mr. Taft clearly saw during his term of office. Swept off their feet by partisan rancor, the voters gave him a fearful beating in 1912. But opinions changed with passing time; and nine years later, so completely had belief been restored in Taft's statesmanship and sound judgment that the entire country, regardless of party or faction, carried him, on a wave of universal acclamation, into an office more powerful in its way than that of President.

Mr. Taft was happy. He said of his election: "The office of Chief Justice has more hard work connected with it than that of President, or more sustained intellectual effort. I like it better. I didn't want to be President. It was the last ambition that would possibly have come to me. The whole thing was a curious sequence of unexpected occurrences. It seems a dream, now, that I ever held that office. As Chief Justice one can do something tangible, as he could not in the office of President."

The entire country knew that it had been his ambition for years to sit on the Supreme Bench; for he had not hidden his desire under a bushel. On three separate occasions he had been offered the position: twice when civil governor of the Philippines, and once when Secretary of War. He had refused the three invitations. It did not seem possible for him to halt his work for the Islands; and later, so many critical details of the Canal construction were known to him, and to him alone, that again he could not let go. On receiving this last invitation from President Roosevelt, he wrote: "I would much prefer to go on the Supreme Bench for life than to run for the Presidency; for in twenty years of judicial service, I could make myself more useful to the country than I could as President . . . but circumstances seem to have imposed a trust on me. It is my duty to remain in the fight."

The greatness of Taft lay in the simple fact that he did not seek self-betterment. Perhaps it was no credit to him that he did not. He may have been born with a proclivity to do his duty: some are, perhaps. Whether inherited or acquired, duty to friends and the nation were paramount obligations with him; and no one can study his career and come to any other conclusion. Yet that was a fact which Mr. Taft would have been the first to have censored out of his biography. He did what he did because it seemed right for him to do it. He always ascribed his rise to an event which occurred when, at the age of twenty-seven, in his home city of Cincinnati, he was at the entrance of his legal career. It seems that Tom Campbell, a political boss of unsavory character, was ruling the city. The better element, determined to force him from power, organized, and indicted Campbell on a criminal charge. Taft, a junior counsel on the case, was called unexpectedly to make the opening statement. But he had thoroughly prepared himself in the evidence. It was a righteous fight and his heart was in it. He spoke four hours and a half; and his effort created so favorable

an impression that, two years later, when a vacancy came in the Superior Court of Cincinnati, he was appointed judge.

As one reflects on his career, it seems as if he had singular good fortune. In the instance of that important opening speech in the Campbell indictment case, the senior counsel, Mr. Ramsey, was suddenly taken seriously ill, and the great

WILLIAM H. TAFT ON AMERICAN PROHIBITION

In the following letter, written to a personal friend, the late William Howard Taft, then Chief Justice of the Supreme Court of the United States, and formerly President of the United States, set forth his opinion on the subject of National Prohibition in America.

This letter was presented to the Subcommittee of the Judiciary Committee of the National House of Representatives, in the course of the hearings on National Prohibition, by the recipient, Prof. Irving Fisher, of Yale University.

Supreme Court of the United States
Washington, D. C.

November 21, 1928.

My Dear Irving:

Thank you for sending me your new book. I shall read it with a great deal of pleasure.

In the late campaign I found myself in a very awkward situation. I could not issue any publication during it, because of my being on the Bench, and yet the New York "World" published my anti-prohibition letters written to Lincoln (a dry of New Haven) before the adoption of the Amendment, and then nobody seemed to take the trouble to publish my speech at Yale given after the Amendment was adopted. But the result is glorious and points **the only way that we have to work out the problem presented.** The solution requires a great deal of time and patience. The habits of an important section of a congested part of the country cannot be changed over night or in years. The reform and the adaptation of society to that at which the Amendment aims must be gradual. The temptation of corruption will drag it out. While looking ahead at the Amendment I despaired of any success, **I really think it is possible, if we keep at it, to achieve a satisfactory result.** The persistence with which the people maintain in Congress a two-thirds majority in both Houses gives me much hope, and I am inclined to think that this will wear down the moderate wets to a consciousness that the only solution is pressure in favor of enforcement.

I see that the wets claim that the election was not a Prohibition victory. Well, one cannot argue with that view, and can only let those who believe it continue to believe it.

As ever yours,

(Signed) William Howard Taft.

Professor Irving Fisher,
Yale University,
New Haven, Conn.

opportunity came to young Taft. Extraordinary as it may seem in view of his remarkable rise, not once did he so much as crook a finger to get an office. More and more important appointments were always awaiting him. If ever the Fates conspired together to advance an individual's interests, they conspired in the person of William Howard Taft. Most have to struggle and endure valiantly for

the little passing success they achieve. This was not true at all of Taft. It seemed as if the richest emoluments, one after the other, were handed him on a silver salver. Of course he was industrious, conscientious, diplomatic, and friendly. He deserved his recognitions, and earned his reputation. Comparisons may be odious; but why did Taft distance by such wide margins certain college classmates of his, equally deserving, perhaps with equal ability? The enigma awaits solution.

He was no superman. He could get enraged, and did. He could tell a story and put strong language into it, and did so in his lectures to Yale students. He did not use tobacco, for the simple reason that he disliked the taste of it. He went to Church, served on Church committees, and addressed religious conventions, because he enjoyed that sort of work. He was not influenced in any action by a tradition or a creed, but by honest purpose. Hypocrisy was as far removed from him as the stars are from the earth. He did not use intoxicants, but that fact did not prevent him from opposing with determination the Volstead Amendment. His reasons were prophetic of what actually happened; for he said the act was premature and unwise, and would rend the nation on account of the difficulty of its enforcement.

As Chief Justice he toiled to make the machinery of the court run smoother, and to speed up legislation. With these reforms in mind he went to England in 1922 for the purpose of watching the methods employed by English jurists, who held a deserved reputation for expeditious litigation. He sat on the English benches, and was made an Honorary Bencher of the Middle Temple, honors bestowed on but two other Americans, Joseph H. Choate and John W. Davis. Mr. and Mrs. Taft were singled out by the King and Queen for special honors. Attired in robes of state they sat in the Throne Room to the left of Their Majesties. Cambridge University conferred on him the degree of Doctor of Law, and Oxford and Aberdeen Universities the degree of Doctor of Civil Law.

He served as Chief Justice nine years. History will declare whether he will take rank with the great jurists who had administered that exalted office. Perhaps he was not long enough on the bench to rank with John Marshall, who served thirty-four years, and Roger Taney, who served twenty-eight years. He did bring to the office a quality of judicial opinion, knowledge of the Constitution, and sound legal information that won the confidence of his colleagues. Harmony reigned at their conference, indicating that the Chief Justice had not divested himself of the robes of peacemaker. On the occasion of his resignation, his fellow-justices sent to him the following striking testimonial:

Dear Chief Justice:

We call you chief justice still, for we cannot quickly give up the title by which we have known you for all these later years and which you have made so dear to us. We cannot let you leave us without trying to tell you how dear you have made it.

You came to us from achievements in other fields and with the prestige of the illustrious place that you lately had held, and you showed in a new form your voluminous capacity for work, and for getting work done; your humor that smoothed the rough places, your golden heart that has brought you love from every side, and, most of all, from your brethren whose tasks you have made happy and light.

We grieve at your illness, but your spirit has given life an impulse that will abide whether you are with us or away.

Affectionately yours.

Nature gave Mr. Taft an unusually strong constitution. But he imposed heavy and continuous burdens on it. A decline

in health was evident during his first years as Chief Justice. But he followed a routine to which he had long accustomed himself: walking, horseback riding, and golf. One by one he had to abandon these as too vigorous. Also, under doctors' orders, he declined all social appointments. Only by imposing on himself this rigorous discipline could he keep up with his arduous duties as Chief Justice. The last full court he attended, commencing in October, 1928, and concluding in June, 1929, made heavy encroachments on his reserves.

Early in 1930 his half-brother, Charles P. Taft, died. To this brother, as much as to any other one person, Mr. Taft attributed his election to the office of Presi-

dent, which statement, when made public, first alienated Theodore Roosevelt, possibly with reason. The Chief Justice felt that he must attend the funeral. But the effort overtaxed his strength, and while he returned to Washington, January 4, and presided at the opening of the Court, he was obliged to suspend his duties and go to the Garfield Hospital for treatment. From the hospital he went to Asheville, N. C. But the affliction did not take a turn for the better, and he perceived that the time had come for him to present to President Hoover his resignation as Chief Justice. He returned to Washington, February 4, and went to his residence, 2215 Wyoming Avenue. He lingered until March 8, when at the age of seventy-three, he

succumbed to the disease, arteriosclerosis, which for months had been making inroads on his system. It is related by those who visited him during those final weeks that the genial spirit did not fail nor the famous smile relax.

The funeral was held in the Unitarian Church, Washington, of which he had long been a member and loyal supporter; and the burial took place in Arlington Cemetery. What his minister and friend for many years, Dr. Ulysses G. B. Pierce, said, may well remain his enduring epitaph: "Here was nothing petty, nothing sectarian, nothing dogmatic. Everything was large and open, with God's canopy the only shelter for his spirit."

(To be concluded)

The Reformed Church at the Crossroads

JOSEPH M. NEWGARD

The article in the "Messenger" of July 3: "A Suggested Strategy for the Reformed Church in Its Present Situation," seems to me to go wide of the mark. I do not think that the writer touches the real issue in the proposed union of the three Churches: the United Brethren in Christ, the Evangelical Synod of North America, and the Reformed Church in the U. S. For one thing the title is very unwisely chosen, though it does set forth the writer's idea. The word "strategy" smacks of that which should not be found in a Christian Church. The definition of the word, leaving out its military significance, is "skill in managing any affair," "the use of artifice." Now skill is needed in managing such an affair as Church Union. But this word suggests that it shall be so managed that it will be to the advantage of the manager. In this case, to the advantage of the Reformed Church. The writer advises the Reformed Church to remain out of the union, for this will be to her advantage.

Since when dare any Church look to her advantage and presume to call herself Christian? Did Christ ever maneuver for His own advantage? Did not the Son of Man come "not to be ministered unto, but to minister"? Did Jesus come to serve or be served? Is the Christian Church supposed to carry out His principles and teachings? If she is, and I believe she is, then the question in the matter of Church Union is not, what advantage will it be to the Reformed Church; but can she better serve humanity, can she enhance the Kingdom of God, can she more fully carry out the will of God and His Christ through organic union, or individually? This question is not raised in the article. But to my mind on this problem hinges the whole matter. The Reformed Church is at the Cross-Roads. Shall she save her life and lose it, or shall she lose herself in an organic union and find life eternal?

The writer is right when he upholds the thought that "The body is not made weak by having many members, but by one member warring against the others." And then he says, "So the smaller denominations may be a help and not a hindrance in presenting the complete Christ to the world." According to this idea neither the Reformed Church, nor any other denomination, is presenting the complete Christ. But it takes a group or all of them to present the complete Christ. Has any one ever heard a better argument for Church union? What a crime the denominations have perpetrated on the world in asking an individual to become a member of one denomination to the exclusion of all others, and thus have him know only a partial Christ! Would not Paul cry out today as he did to the Corinthians, "Is Christ divided? Was Paul crucified for you? Were you baptized in Paul's name?" This is exactly why we want Church union; that we may have a whole Christ to present

when we ask any one to become a member of the Church.

In the matter of denominational waste the writer misses the point entirely. We

AN ODE TO FREEDOM

O freedom; joy
Of all the earth!
None can destroy
The sovereign worth
Of thy dominion;
No man can pinion
Thy gracious wings,
Nor stop the light
Thy triumph brings
Into the night
Of self-opinion!

Hail, liberty!
To thee we raise
The melody
Of cloudless days.
With adoration,
Throughout creation,
We honor thee;
Thy praises sing.
O liberty,
And gladly bring
Our best oblation!

Lift up thy face
Where cruel rod,
Or despot's mace,
Appeal to God
For intervention.
From foul intention
Deliver us;
And let thy power
Remove from us
The evil hour
Of base dissension.

O make us free
To rise above
Perversity,
To boundless love
Of right and duty;
That spotless beauty
May e'er adorn
Our words and ways;
Until the morn
Of endless praise
Shall wake, salute thee!

—Henry A. Bomberger.

are talking Church Union just because we want more people to have the opportunity of enjoying those Churches beautified with \$100,000 gifts, to enable more people to worship in those \$5,000,000 buildings he mentions. No, this is not the idea of waste. When we talk about waste we must ask ourselves how large a congregation should be in order to be most effec-

tive. Let me present a picture of waste, many of which can be found in all parts of our country. In a town of about 1,000 population, with a surrounding territory of another thousand, put five Churches, all different denominations. Barely 50 per cent of the people of the U. S. are vitally connected with the Christian Church. That would give about 1,000 people to the five Churches. Five pastors, five Churches, with all the different Church organizations. Naturally there is a hard pull for each to keep alive; let alone doing efficient Christian service for the community. And inevitably there will be a rivalry, sometimes so devilish that it kills all Christian brotherhood and co-operation and eats out the heart and soul of the pastors as well as the faithful people. There is your waste. To do away with such things is why we hope to have Church Union. But we are advised that it will be to the advantage of the Reformed Church to stay out of the union.

The writer goes on to say, "It would seem to be the part of wisdom to confine our efforts largely to the territory where we are known and leave other areas to the denominations that are of national proportions." This has been voiced by others. And now it comes from the pen of the president of the Board of Foreign Missions. What a pity our Reformed Church ever engaged in mission work, home or foreign. Too bad the Reformed of Holland sent men and money to establish the Reformed Church in Pennsylvania. All a mistake that men went to North Carolina and Ohio to establish Reformed Churches. What a colossal blunder to have sent men and funds west of the Mississippi. Too bad that men like the Fouses, father and son, Bauman, Naly, Boomershine, Horning, and others braved the hardships of a missionary's life when they might have remained "where we are known" and grown sleek on the fat of the land. Is it any wonder that our Board of Home Missions is well-nigh hysterical, trying to finance their work, when leaders of our Church advocate staying in our own back yard! And surely "we were known" in none of the foreign countries where our mission work is now being carried on. Shall our Reformed Church be thus provincial? Shall she refuse to take her task of Christianizing our land and the world? Many of us are too proud of our Church to wish such a thing for her. We believe that she can be an adventurous Church.

But alas, our Reformed Church has not even cared for her own. In the north-eastern part of Iowa there are thousands of German Presbyterians. In Dubuque there is a German Presbyterian College. Is it not strange that Germans should be Presbyterian? The reason is because, while these German people were Reformed when they settled in Iowa, the Reformed Church cared not for them. Evidently

some leaders of that time advocated remaining "where we are known" and the Presbyterian Church, all honor to her, came to minister to these brethren.

The writer of the article says that "to be for Church Union is to be in style." But is it just a style, or is it the leading of the Holy Spirit, and may not we poor mortals be trying to resist His guidance? I have a notion that such ideas were set forth at the time of the Reformation. But we believe that the Holy Spirit led the Reformers, and that it has been the hardness of heart and the perverseness of men that has brought about our divisions. May not the time have come now for people to see the futility, the un-Christian appearance of our unhappy divisions? And in order that the Christian Church may more speedily bring the Kingdom of God on earth, may not the Holy Spirit be trying to lead us to present a united front?

The Church needs, God knows, to present a united front today. The forces of evil are growing apace. This is a Christian country, yet barely more than 50 per cent of her population are vitally connected with the Christian forces. Look at the other side. The moving picture menace; salacious literature; the liquor forces; the economic problem; the un-Christian politician; and many others. And yet to a large extent these forces and the

world as a whole do not take the Christian Church into consideration. We have been concerned too much with our own shibboleths and those of every other tribe. We have been "playing penny-ante" while the world is moving on. The proof of this is found in such articles, in the reports of some of our Classes, and in the empty Church pews.

To my mind there are two questions which should be asked when this matter of the proposed union is decided. The first is, "Is it the will of our Divine Master?" When Jesus prayed "that they all might be one," and that there shall be "one fold and one Shepherd," I think He had no idea of such divisions of the Christian forces as we have today. And I have an idea that He has not changed His mind or His vision. I have a notion that Christ wills our union rather than our divisions.

The second question is whether the Churches can do the work of making this world the Realm of God better separately or unitedly. I believe that this work could be done better unitedly. If this is so, then is this proposed union a good one? The writer says, and the report of Reading Classis says, "the name of one of them was unknown to a large part of our constituency until this proposed union came under consideration." Well, an honest confession is good for the soul. But is ignorance

of the history of a Church so closely related to our own a good reason to cast them out? Is Reading Classis right, just because she has failed to study her Church history, in asking that all negotiations be broken off? A large part of our Church knows these brethren and has found a wonderful fellowship with them. The same thing is true of the United Brethren in Christ. If Reading Classis has not fraternized with these brethren, forget not that a large part of the Church has, and has found a blessed communion. We pride ourselves that we belong to the Church whose leader extended his hand to Luther, who refused it. Is not this hand of fellowship extended to us now? And let us beware that we are untrue to the spirit of Zwingli and reject the proffered hand. When General Pershing first came to France during the late war he said that it was necessary to have one commander-in-chief of all the armies on the western front. This was done, and it helped to win the war.

We call ourselves Christian. We profess to exemplify the spirit of love and brotherhood. But we do not seem to be able to live together in one household on earth. Is this the spirit of Christ? Or are we concerned more for our heritage, our name, our ancient vintage, than for the glory of Christ and His Kingdom?

Wilton Junction, Iowa.

Spring Days on the North Atlantic

By WILLIAM C. ALLEN

It is almost an axiom that people who have been on the sea, as well as those who have not, like to hear about the marine experiences of others, even in much traveled parts of the world. The present-day ways that men travel on the water are astonishingly various. You visit portions of the Philippines, or the South Sea Islands, and critically examine the long hollowed-out logs, with their outriggers, manned by dark-skinned, active, gesticulating men who somehow manage to keep their primitive crafts afloat in a treacherous, tossing sea. Then you may soon board a splendid liner, every detail of which has been worked out by skilled marine architects, builders and engineers. This triumph of human ingenuity will be manned by quiet-spoken white officers and their crews, guiding their floating palaces to ports in the seven seas. The Filipinos, the South Sea Islanders, the Malaysians on their precarious voyages hardly have enough to eat. The white men at dinner have the dainties of the world placed before them. Of these two extremes of humanity which is the healthier, the happier? We cannot tell.

The temperature had been hovering round about 90° prior to leaving New York. In our cabin that evening the almost half-inch thick woolen blankets—such as the Dutch furnish you with on their ships in the Dutch East Indies at the equator—looked portentously useless. But by morning those blankets were not enough—the sea air had become shiveringly cold. So quick can be the transition from a land climate to an ocean climate experienced on the North Atlantic.

We have just ensconced ourselves in our steamer chairs when from two chairs away an assertive voice was heard: "This is just the kind of weather we have in San Francisco." It was our first morning out from New York—a cold, glorious, sunny day on a gently undulating sea. You are never very long near to a real humble Californian without hearing him dissent on his climate. As a matter of fact San Francisco has a delightful sunny, foggy, climate, and sometimes it can rain there in a way that might surprise Noah.

Some people are very quiet on shipboard.

Some talk to everyone who cannot squirm away from them. A sarcastic, and probably long-suffering, husband was overheard to say of his wife: "She has talked to death everyone in the first cabin and now will commence on the second cabin." It is always well to be prudent when forming contacts with strangers on an ocean voyage. I have known of the finest sort of people being outrageously humiliated before a trip was concluded, as the result of having too easily become acquainted with superficially attractive fellow-voyagers at the beginning of the trip. On the other hand, some passengers who have seemed almost unapproachable at first may prove more than worth while, and become the objects of valuable friendships.

On this voyage in the first cabin there was a little whitish, woolly dog, with a curled tail and an infantile countenance. He was smartly groomed and wore neckties of high colors. He was led around by a lady who smoked cigarettes while she tenderly talked to the dear little thing. In the stateroom adjoining ours there was a small child who wailed and wailed. I prefer a wailing baby to a modish dog on shipboard. The inside of a ship seems an undesirable rendezvous for woolly little dogs.

A few years ago I have seen nearly every passenger on the ships of the Holland-America Line at dinner have bottles in front of them. Conditions are distinctly different now. On this voyage (1930), although the first class passengers were mostly European Continental-born American citizens, with the exception of two evenings hardly a bottle could be seen in the big dining saloon. Has the Eighteenth Amendment been at work? One night the one bottle in sight was a massive affair right in front of me. It belonged to my vis-a-vis at the dinner table. Truly appearances were against me. Here was an opportunity for an anti-Prohibitionist to declare that another good citizen had gone wrong—while writing "dry" he practised "wet." I allege that the bottle belonged to a Russian gentleman and his wife. In conversation it was easy to see that he does not desire to return to his native

land. His head is safer in Prohibitionist America than in Communistic Russia.

The ship's doctor and the ship's barber had rooms directly opposite each other on the "Volendam." One day I was conversing with the doctor who, finding I was a Prohibitionist, exclaimed, "Then you don't believe in personal liberty!" I replied, "Yes, I do, and when some intoxicated man on a street car leans over and tries to put his arm around my neck and blows his vile breath into my face, as in the old days, I begin to think I want personal liberty also." The next day I was in the barber's shop and could not avoid hearing the doctor charging a patient, "Now don't take alcohol, it is bad for you!" So there you are!

The "Literary Digest" is omnipresent and indefatigable. Four days after leaving New York, on the mid-Atlantic, in the library of the "Volendam," there appeared a great pile of that veracious dispenser of thought, every number of which was dated ahead to the same day they were to be distributed in the United States. Copies were free. The library of our ship was the most comfortable public room—few people were around, there were easy chairs, plenty of literature, no smoke, loud conversation was taboo.

One quiet Sabbath morning divine services was held in the tourist class cabin. About fifty were present. Almost no first cabin passengers attended. Many of those who possess riches, or who profess to have riches, do not seem to be much interested in formal recognition of their obligations to God, of recent years. A young preacher conducted the simple service with earnestness and plain-speaking. At the close, he stated that the offering was largely to be applied to himself. This was something new. Seamen's aid societies are usually designated as the beneficiaries under such circumstances, while the ministers gladly contribute their services for no pecuniary compensation.

Sea life in pleasant weather is mostly very restful. You wander over the ship in a desultory fashion, you talk a little, you watch or play the deck games, you try to concentrate on a book, most likely making of the effort a dismal failure, you

glance at the endless mass of folders depicting the allurements of foreign lands, you may eat more than is good for you, you sit in the sunshine one hour and are chilled in the damp sea air in the next. Suddenly you find yourself at the end of the voyage. You grab the things you took out of your trunk at the beginning of your

trip many of which you subsequently found you did not want, you fish around your cabin for the things you had to pull out of your handbags during the voyage which you really did need. You jam them into their respective places, sign up the documents which tender-hearted governments demand of you when invading their sacred

soil. You wait at the gang plank surrounded by a nervous, jostling crowd, all in a huddle, until your turn comes to descend into the arms of inquisitive customs officials who—in England at least—politely wave you on your happy way.

England, 1930.

A Letter From London

By HUBERT W. PEET

"L. M. S."

Malta

In Great Britain these letters stand for the London Missionary Society, and also for the great railways, the London and North Western, the Midland, and some Scottish lines, amalgamated a few years ago under the new name of the "London, Midland and Scottish." The story was told of the dear old lady supporter of missions who, when she read that the L. M. S. was now going to Scotland, remarked, "Oh, I didn't know they still had any heathen there!" Apparently a certain confusion still persists in other quarters too. A writer in the London "Financial Times" says that a railway expert of his acquaintance recently received among his newspaper clippings one from a religious weekly with, to him, the startling heading "The Desperate Situation of the L. M. S." "Well, things are bad enough," continues the writer, "with our heavy railways—witness the latest traffics—but scarcely so critical as all that. Actually the cuttings were fervent appeals for more subscriptions to the London Missionary Society. Perhaps London, Midland and Scottish stockholders will take the hint."

Harnack

Many tributes have been paid by British scholars to the greatness of Harnack. Dr. Moffatt recalls him as a Christian scholar who believed in history and in thinking, and one who held that religion is to live in time for eternity under the eye and with the help of God. Another scholar who attended his lectures tells how at the end of a series of lectures delivered before Christmas he dismissed his class with a call to them to meditate upon the truth of "God manifest in the flesh." More than one has recalled his admiration and enthusiasm for St. Augustine, whose religious insight moved him profoundly. In Britain he was chiefly known for the translation of his popular lectures which bore the title "What Is Christianity?" Thirty years ago it was widely read and did much to draw attention to the teaching of Jesus, and especially to the ethics of the Sermon on the Mount. But as Dr. Wheeler Robinson says "it hardly showed at all that faith in Jesus, which is the true heart of the Gospel and becomes the great evangelical motive." That was the weakness of the school to which this great teacher belonged. But to Harnack as a historian of Christian Doctrine, and as a sincere and great Christian man, generations of scholars have paid and are paying their tribute.

The interchange of communications between the Vatican and the British Government leaves the ordinary Englishman bewildered. Those who cannot be suspected of anti-Roman prejudice do not hesitate to criticize the methods of the Vatican. In "The Observer," for example, there is the following significant judgment: "The Roman Church may have, indeed has, a grievance. But the method adopted by the Vatican of protesting its grievance defeats its object, if the object be redress. No self-respecting government could yield to foreign pressure for the removal of an official. There can be no question of the British Government's yielding. Perhaps the Vatican, with its long experience of affairs, will come to realize that reason is a more businesslike instrument than re-creation. Nor has Lord Strickland's case yet been heard." The Catholics have protested strongly in Liverpool and elsewhere against the education bill now before Parliament. They must be embarrassed by the fact that in Malta their Church, through its Head, is claiming a power which cannot be justified by any modern conception of the relation between Church and State.

The British Missionary Societies Hold Their Annual Parliament

Since the Edinburgh Conference of 1910, it has been the custom for the missionary societies in Great Britain and Ireland to send representatives to confer together. No more comprehensive body of Christians can be found, and nowhere is the spirit of true fellowship more manifest. The time is always the month of June. The chairmen this year belonged one of them, Dr. MacLagan, to the Presbyterians of England, the other, Canon Spanton, to the Anglicans—one of the Puritan and the other of the Anglo-Catholic tradition. It is not only in their common approaches to governments or in their educational policies they share with each other; but as the Rev. W. W. Cash of the Church Missionary Society said, they shared already and were called to share even more in their deepest Christian thought and prayer. Dr. Cheng, the moderator of the Church of Christ in China was present at High Leigh, where the conference was held this year, and it was a memorable hour when at the close of the sessions in the beautiful little chapel he led the devotional service. Dr. Mott had been for two months in Britain, and the conference gave much time to an

attempt to plan a sequel to his visit. Dr. Cheng was able to guide the societies towards one of Dr. Mott's objectives—he enabled them to understand and "to get behind" the Five Years' Campaign of the Church of Christ in China. Dr. Butterfield, late of the Massachusetts Agricultural College, reported to the conference regarding his recent rural survey in India.

Man-Power in the Church

The summer sessions of the Church Assembly opened on Monday, June 16, when, in the absence of the Archbishop of Canterbury, the Archbishop of York presided. Among the many matters considered on the opening days was the problem of the deficiency of the clergy. The Bishop of Durham raised this question in his trenchant way. He claimed that every other interest that now engaged the mind of the Church must yield to this. Three things were necessary, adequate remuneration for the clergy; an adequate sphere of work for the clergy; and an adequate standard of efficiency in the clergy. Unless these three things were held together, it was little use appealing for money. They must first see that their man-power was adequate, and then that it was provided with the necessary machinery. To increase that machinery without proper man-power was simply a waste of energy.

The Bible Society and the King's Son

One of the chief events in London during May is the annual meeting of the Bible Society. This was held in the Queen's Hall under the chairmanship of the Duke of Gloucester, one of the sons of King George. The president of the society is the Duke of Connaught but his unavoidable absence gave the Duke an opportunity of showing his deep sympathy with the purpose of the society. "This will be a happier and more peaceful world," he said, "when in our personal and public affairs we all make the Bible our final court of appeal and accept its ruling as the law of life." He pointed out that the society does not discriminate between the races. "Black, white, yellow, brown and red are one family, all equally entitled to the supreme bequest of their one Father." It is worthy of note that this society from its earliest days has received strong support from the Royal House. And it is no secret that King George not only encourages in every way the society, but keeps himself the practice of reading a chapter of the Bible each day.

NEWS IN BRIEF

THE OHIO SYNOD'S STATISTICAL REPORT

Rev. J. Rauch Stein, D.D., Stated Clerk

This Synod was the third to have completed, with 100 per cent accuracy, its summarized Statistical Report to the General Synod for the year, ending December 31, 1929. Its six Classical Stated Clerks sent in their respective reports in the fol-

lowing order: Central, 3/5/30; Northeast, 5/27/30; East, 5/31/30; Northwest, 6/7/30; West, 6/7/30; Southwest, 7/7/30. Of these six Classes, Central Ohio was the 10th, and Southwest Ohio the 51st to forward their reports, mathematically accurate in Communicant Membership and Total of all Benevolences.

The Communicant Membership of this Synod, on December 31, 1929, was 57,583,

a decrease of 701 as compared with the report in May 1929. The Central Ohio Classis reports an increase of 42. All the remaining Classes report decreases ranging from 68 in West Ohio to 231 in Southwest Ohio. Two of the Classes report losses of less than 100 and two of less than 200. The loss in the communicant membership of this Synod by erasure of name is 1,244. These erasures range from

THE REV. E. DEWITT EWING THE REV. J. H. LEESER

Rev. E. Dewitt Ewing, pastor of Grace Church, Lancaster, Ohio, passed away Thursday morning, Aug. 7, in a hospital at Columbus, the victim of an automobile accident. While enroute to the Dayton School of Religious Education, his machine was struck by another and he was thrown out on his head. His spine was fractured, and, while he was conscious at times, it became evident that he would either be paralyzed for life or soon pass away. The funeral was held at 2.30 P. M., Saturday, Aug. 9, in Lancaster, O. Word has also reached us of the passing of Rev. J. H. Leeser, of Reading, Pa. Fuller accounts of the lives of these brethren will appear in early issues of the "Messenger".

68 in Central to 424 in East Ohio Classis. The total is almost double the number removed from the roll by death.

The Total Summary for the Ohio Synod is as follows: Membership last report, 58,404; Confirmed, 641; Certificate, 509; Renewal of Profession, 432; Dismissed, 517; Deaths, 642; Erasure of Names, 1,244; Present Membership, 57,583; Unconfirmed during the year, 39,730; Unconfirmed members, 15,527; Infant Baptism, 908; Deaths—Unconfirmed, 75; Students for the Ministry, 43; Total Sunday School enrollment, 57,990; Amount of Apportionment, \$155,837; Paid on Apportionment, \$127,563; Other Denominational Benevolences, \$50,309; Benevolences Outside of Denomination, \$17,519; Total of all Benevolence, \$195,391; Congregational Purposes, \$798,521; Churches, \$8,095,725; Parsonages, \$862,450; Indebtedness on Property, \$1,301,247.

CHANGE OF ADDRESS

Rev. J. G. Raezer from 223 E. New St., to 35 S. Ann St., Lancaster, Pa.

Rev. Charles E. Rupp from Dallastown, Pa., to 616 W. Lemon St., Lancaster, Pa.

Rev. Willard A. Kratz from Chalfont, Pa., to 1036 N. 5th St., Catasauqua, Pa.

It was a pleasure to hear from our friend, Mr. Harry C. Strickler, of Waynesboro, Pa., whose family is one of the original "Messenger" families, having come into their home beginning with the very first issue, and it has remained a welcome visitor for more than a century.

A loyal friend in Johnstown, Pa., writes: "I would rather do without something else than the 'Messenger'. It is very helpful to me. I would like to tell the ones who are not subscribing: 'Review it. If you are not allowing the "Reformed Church Messenger" help you it is only because you do not realize how much it can help you.'"

In St. Matthew's Church, Anselma, Pa., Rev. Ralph E. Stout, pastor, renovations have been made recently and rededication services were held Aug. 10. The morning sermon was preached by the pastor and in the evening the message was brought by Dr. A. G. Peters. Brother Stout and his people are to be congratulated for their progress and their fellowship with other congregations in the community.

Faithful "Messenger" readers in Wilkes-Barre, Pa., write us: "With so many religious weeklies coming into our home we have been a long time debating which to give up. The tendency was to discontinue the 'Messenger,' but, somehow, its ministry is too wonderful to dispense with—therefore we enclose our check for renewal."

The campus of Central Theological Seminary is, at this writing, the scene of the busy activities of the Summer

School of Religious Education. The buildings are filled with students. By the good grace of the Board of Education of Dayton, the men of the School are "en-cotted" in the gymnasium of the Wilbur Wright Junior High School. The student attendance is a substantial increase over that of last year, when it was 75.

In St. Stephen's Church, Perkasié, Pa., Rev. Howard Obold, pastor, the C. E. Society celebrated its anniversary on Aug. 3 with a special service for the young people. The 7 Churches of Perkasié were represented on the program which was rendered to about 200 people. The message was brought by Rev. Paul E. Wirt, of West Philadelphia Evangelical Church. Mr. James Longhead, the president of the Bucks County C. E. Union, brought greetings and Mr. Earl Israel, the new State president of the C. E. Union, closed the meeting with a word of encouragement to the Society, and, in the name of the local Society, presented Mr. Caryl Booz, the local president, a Bible with a C. E. insignia upon it.

Emanuel Church, Lansford, Pa., Rev. Howard Schley Fox, pastor, conducted its first annual Vacation Church School during the month of July. A large number of the children from the Church responded and a very successful School was conducted under the supervision of the minister. Mrs. Ralph Hallman and Mrs. Mahlon Snyder assisted in the work. The children were given a picnic on the last day. On the Sunday following the School closing a demonstration of the work done was given at the regular hour for the morning worship, which proved a delight to all present. The parsonage property was recently beautified by the erection of a 12 ft. cement retaining wall. The debt on the Pipe Organ was reduced to \$750 at the end of the first year. Rev. Mr. Fox preached the Baccalaureate sermon for the Branch Township High School, at Freiden's Church, Llewellyn, Pa., on June 1.

In the South Bend, Pa., Charge, Rev. Sarkis Papajian, pastor, 205 participated in the summer Communion. 40 new members were received; 4 by reprofession, 5 by letter and 31 by confirmation. St. Thomas and St. Jacobs were recently painted and repaired extensively. The fall meeting of Clarion Classis will be held in the St. Jacobs' Church at South Bend.

Rev. J. B. Bloom, pastor of the First Church, St. Joseph, Mo., during the last three weeks in July, was a guest of a friend in the city along with a party of four men on a motor trip to Colorado Springs and environs, Mesa Verde, the home of the ancient Cliff Dwellers, Grand Canyon of the Colorado and petrified forest in Arizona, Bryce Canyon, Salt Lake City, Yellowstone National Park, and the Black Hills in South Dakota. Other places of geological and historic interest were visited en route, touching 11 states and covering 5000 miles. In his opinion Bryce Canyon is the most sublime thing in America's out-of-doors. On the first Sunday after his return, Aug. 3, after describing portions of the trip to his congregation, a resolution was presented by one of the officers and unanimously adopted by the congregation, thanking this friend in making said trip possible for their pastor.

Thousands of people have prayed and are still praying for rain. The Reading "Eagle" contains the suggestion that when the rain arrives, Church bells ring in thankfulness. The idea has been discussed by a number of clergymen of Reading and Berks and in other sections hard hit by the long-protracted drought. "The Eagle" comments: "Active laymen approve the idea. Human tongues have spoken in prayer and they believe it would be a good idea to have the tongues of Church bells speak. They say it would be a melodious reminder to the entire community that gratitude be universal." Rev. Gustav R. Poetter, pastor of St. Mark's Church, is quoted as saying: "It would be

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timely, Scriptural and Christian. All good things come from above, and that includes rain. We pray for what we want and gratitude should be expressed for what we get. Thanks can be expressed in different ways. Ringing the bells allows the Church to call to us in our better moments and reminds us to 'praise God from whom all blessings flow.'"

Camp Mensch Mill will be dedicated as the Eastern Synod's Training Camp For Leaders, on Sunday, Aug. 24, 1930, at 3 P. M., Daylight Saving Time. The dedication address will be made by Dr. Paul S. Leinbach, editor of the "Messenger". Dr. William F. DeLong, president of Eastern Synod, Dr. J. Rauch Stein, and members of the several camp committees will participate in the program. An attractive program has been arranged, including a pageant to be presented by a group of those who will be attending the Senior Camp at the time of the dedication. The present camp group will also contribute to the program and an opportunity will be given for all interested to swell the Camp Finance Committee's Fund for the further development of this delightful summer retreat for our young people. The camp is proving its place in the educational program of the Synod beyond the expectations of those who were primarily responsible for its selection and purchase. In 1929 every available space was necessary to accommodate the 101 delegates who attended the first Leadership Training Camp. Two camps are on the schedule for the present month, one for older young people, and another for seniors; 65 boys and girls are enrolled for the first and 95 for the second. Recent improvements in the grounds and buildings will make it possible to house these groups

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without any difficulty. Plan to attend the dedication of the camp, which is 5 miles from Barto and 4 miles from Alburts, just beyond the historic Huff's Church.

An Air Mail letter from Vancouver, B. C., brings an interesting letter from our friends Dr. and Mrs. Jacob G. Rupp, who are anxious that their many friends throughout the Church may know how deeply they appreciated the manifestations of love and friendship which they received before leaving on their long trip through Japan, China and Russia. Dr. Rupp writes: "At the station, a bosom friend handed me a letter to be read on the train. On opening it we read the good wishes accompanying a gift of \$25. It is marvelous how we meet friends on the way. On the first morning on the train I was talking with a stranger about our experiences in the missionary work. He took me to the dining car and paid for my breakfast and said it was a great pleasure to hear such a story from the lips of one who has seen these things. When we stepped off the train at Chicago I called on the superintendent of the Chicago, Milwaukee, St. Paul and Pacific R. R., and he handed me a trip pass to Seattle, Washington, so my railroad fare was less than \$13 from coast to coast. This road has several crack trains going from Chicago to Seattle in 2 days and 3 nights. Through the states of Montana and Washington the trains are run by electricity for nearly 700 miles through the most picturesque scenery and all day through Montana and Idaho we rode on an open car without soot. The drought throughout the United States is general. The Mississippi River is at the lowest point in 70 years. As we crossed the Rockies in Montana and looked on the hillside of the city of Butte we were told we were looking on the richest hill in the world. On a trip like this, when traveling first class, one meets the most intelligent people and daily experiences new things. Both Mrs. Rupp and I have been invigorated on our trip so far, and expect to have a perfect rest for 14 days across the Pacific."

In Trinity Church, West Hollywood, Calif., Rev. F. J. Schmuck, pastor, during August, Prof. Morris Stephenson, former organist of one of the largest Churches of Salt Lake City, will serve at the organ of Trinity. The S. S. attendance during the summer has been crippled due to an infantile paralysis epidemic during the months of June and July. Our school held the largest picnic in its history in beautiful Sunland Park, in the shadow of high mountains and in the shade of the largest live oak grove in Southern California. The Church attendances have been good, considering the continual urge to use the daily "sunshine weather" for outings and picnics. The Ladies' Auxiliary held a meeting at the Huntington Palisades, overlooking the Pacific, and planned work for a busy year. The pastor and his family had the pleasure of entertaining, for an afternoon and night, the Steinickers, who were motoring through from the Mission House, where Rev. Mr. Steinicker was manager for 8 years, to Tillamook, Ore., where he has taken charge of the Reformed Church. The newly organized Choir of Trinity has been rendering

splendid and appreciated service during the summer months. It was the pleasure of the Church to have Mr. R. L. Horn as soloist one Sunday. Mr. Horn has been a faithful member of the Choir of First Church in Los Angeles. Pastors are asked to let us know when their people come to Southern California—we may be able to find them, greet them, serve them and keep them for the Reformed Church when they get here. Trinity is located in the Hollywood-Beverly Hills-Wilshire-Santa Monica district, and we are always happy to seek out all those who come permanently or just as visitors.

The month just closed was the best July that St. Paul's Church, Kansas City, Mo., Rev. A. H. Schmeusser, pastor, has experienced during the present pastorate. It witnessed the closing of the Vacation Bible School which was the best the Church has ever had. A splendid school with 5 trained teachers and 11 assistants, all volunteer workers with the exception of the pastor and the Church visitor, with an enrollment of 178 scholars and an average attendance of 120, was conducted from June 9-July 3. The Missionary offering which was applied on the Apportionment amounted to \$41 given by the children. Ninety-two pupils were from other Sunday Schools and Churches. On July 27, the robed choir gave a Sacred Concert over the largest radio broadcasting station in Kansas City, WDAF. The program was well given and many favorable comments were received. The Church was given recognition by the large boulevard Churches this year and for the first time has been invited to join them in their union evening services. These evening services which are being held this year in the Methodist Church, represent 7 Churches with a membership of 10,000 persons. These services are very inspiring and well attended. Here is a suggestion that might help some other Christian Endeavor Society. In connection with the Ice Cream Social given by the W. M. S. the senior C. E. Society gave a miniature Golf Benefit on the Tom Thumb Golf Course situated near the Church. The manager of the course allowed the young people ten cents on every ticket they sold. In getting the crowd out for the Ice Cream Social, it was simple for the young people to induce them to play golf. The young people, without any real effort, cleared \$18.50.

In Freeburg, Pa., Rev. W. S. Gerhard celebrated the close of a very successful 6½ years' pastorate. One of the features of the closing weeks was the very successful D. V. B. S., of which Rev. Mr. Gerhard served as superintendent, being assisted by a most able corps of teachers, all serving without remuneration. Those assisting were, Mr. and Mrs. Guy J. Moyer (Mr. Moyer is a Midlander in the Seminary at Lancaster), Mrs. John Klingler, Mrs. Wayland Walmsley, Misses Doris Mengel and Kathryn Kauffman, and Mr. Robert Troutman. The close of the school was marked by a public service Friday evening, June 20, and a picnic for the children on the following day. The teachers agreed the undertaking had given them much pleasure and satisfaction and the children, when asked if a school should be planned for next year, asked that it be for 4 or 5 weeks long, instead of 2 weeks. July 6 and 13 were trying days for the pastor and people, for on those days the last messages were given by the Rev. Mr. Gerhard as pastor of this Charge. The roots of loyalty and Christian fellowship had gone deeper than had been realized. On Thursday evening, July 10, the Niemoonds congregation gave the pastor and his family a farewell supper in Stony Run picnic grove when 117 sat down to the table. Music was furnished by the Stony Run School band, consisting of children from 6 to 15 years of age, under the leadership of Mr. Banks Swartz. A men's quartet, none of them members of the Reformed Church, came over from Richfield, unknown to anyone, and just

before the sundown, concealed behind the trees and bushes, sang Rev. Mr. Gerhard's favorite song, "Over the River." At the conclusion of the service Mr. Swartz spoke a few words of appreciation and in the name of the congregation presented the pastor with a beautiful white gold watch chain and pendant, in which a picture of Niemoonds Church is to be placed; and Mrs. Gerhard with a beautiful silver tray. A cash gift was also made. Rev. Mr. Gerhard takes up his new pastoral duties in Mt. Pleasant, N. C.

A RINGING DECLARATION

(This excellent report of the Committee on Temperance of Lebanon Classis is published by request)

Dear Fathers and Brethren:

The situation today with reference to the use of alcoholic beverages is complex. To regard it, therefore, as a simple issue between the so-called wets and dries, is absurd. There are various points of view which need to be tabulated. There are those who oppose the use of liquor on moral grounds, those who hold that the use of alcohol is not morally wrong, but that absolute prohibition is socially and economically desirable, those who stand for modified prohibition, those who oppose prohibition, but favor government control of the liquor traffic; those who hold that the whole subject of liquor control should be left to the several states, and those who believe that the self-control of the individual is the only sound solution. Some one has aptly said that a conference on this important question might so develop as to require the pacifying influence of both Army and Navy.

In the meantime, let us not forget that the 18th Amendment and its enabling Act, the Volstead Law, have branded the use of all intoxicants as illegal. He is an outlaw who refuses to recognize this fact. A man may disapprove of this legislation, but, as a loyal citizen under the Stars and Stripes, he is in duty bound to keep inviolate the law of the land.

The great difficulty confronting the Nation now is that, this Amendment has been flouted so long without a real effort at enforcement that it seems well nigh impossible to win respect and obedience for it. A practical man of business expressed it thus in a recent interview: "If a farmer permits his fields to be covered with weeds, they will choke out all wholesome vegetation."

In presenting this report, we wish to affirm the right of any citizen to work for the repeal or modification of the Volstead Act, if such effort be carried on in the only honorable way, namely, by due process of law. That right no true patriot will challenge. But since the 18th Amendment and the Volstead Law are written into our American Constitution, it behooves all good citizens to render unto them prompt and cheerful obedience.

The Church should prosecute a campaign of education on the value of temperance, and the duty of loyalty to our laws. Above all, let our example be on the side of sobriety, and thus practice what we preach. Especially should we stress the moral and economic value of temperance, and stand for strict and impartial enforcement of this much abused law.

Liberty itself has but one foundation, and that is in the law. So in the language of Abraham Lincoln, I bring this report to its close: "Let every man remember that to violate the law is to trample on the blood of his father, and to tear the character of his own and his children's liberty. Let reverence for the law be breathed by every American mother to the lisping babe that prattles on her lap. Let it be taught in the schools, in seminaries, in colleges, let it be preached from the pulpit, proclaimed in the legislature halls and enforced in courts of justice. In short, let it become the political religion of the Nation, and let the old and the young,

the rich and the poor, the grave and the gay of all sexes and tongues and colors and conditions, sacrifice unceasingly upon its altar."

A SIGNIFICANT SCHOOL

Some years ago one of the ministers of our Church, in speaking at the annual Missionary Conference of the Seminary at Lancaster, remarked that the Book of Numbers was not the greatest book in the Bible. The truth of this statement was well exemplified in the case of the Ninth Annual Summer School conducted by the Theological Seminary at Lancaster, June 30 to July 11. This year for the first time the school was held in the form of a School of Religious Education. The attendance was not large—a total of about 45 having been enrolled for a part or the whole of the session. However, there was present a spirit of earnest inquiry and truth-seeking which left no room for doubt concerning the worthwhileness of the school.

The opening address on Monday evening was delivered by Dr. Richards. With a fine balance he emphasized both the fundamental importance of teaching in the economy of the Church and the danger of too easily ascribing finality to any given method or technique. An orthodoxy of method, he said, is as possible and as dogmatic as an orthodoxy of content.

The schedule of lectures followed the plan announced previously with Shaver, Wentzel, and Herman the first week and Shaver, Harner, and Bair the second week. Dr. Shaver's keen insight and ready fellowship were highly appreciated. He made a distinct contribution to the thought and life of the school. A feature of the school of this year was the Conference and Committee Hour which was observed during the third hour of the morning. This proved to be, in the judgment of many, an indispensable part of the school. The first half of this hour was generally devoted to a free discussion of points raised in the lectures of the morning. During the latter part the members of the school divided into committees for the purpose of carrying through some undertaking of their choice in the field of Christian Education. During the first week two committees reported on Young People's Work and a Catechetical Class Program respectively. These reports were mimeographed and made available to all in this form. During the second week the entire group worked under the tutelage of Dr. Bair on the task of constructing a program for a Parents' Class. Their report at the end of the week contained many constructive suggestions. On several days organized visitations were held to the Vacation Church School of St. Peter's Church.

The committee which had worked on the Catechetical Program during the first week continued its undertaking during the second week, meeting at extra-class hours so as not to conflict with the lectures or discussions. Many hours of joint and individual labor were devoted to this project. The final report is now being whipped into shape and, it is hoped, will be ready for publication in the autumn issue of the "Seminary Bulletin." This report, representing so many hours of labor on the part of a number of ministers under the guidance of Dr. Shaver, who has had large experience in curriculum construction, promises to be one of the finest fruits of the school. It is confidently believed that these suggestions for a catechetical class will avail to give definite guidance to many ministers in the solution of a problem which has pressed for an answer for more than a few years. If so, the services of the school will have been extended to far more than those merely who attended.

A fine exhibit of books on Religious Education and Theology was available in addition to a selected library of about 300 titles in the field of Religious Education. The morning chapel services were conducted by the members of the Summer School faculty and Revs. A. N. Sayres and

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R. L. Rupp the first week, and Drs. Bromer and Frantz of the Seminary faculty the second week.

It is hoped that another year the Summer School of Religious Education may claim the attendance of a larger number than this year. The Summer School of Theology in its older form was discontinued because of the Summer Schools at Union and Chicago and elsewhere of whose privileges quite a few of our ministers avail themselves. It was felt that the relatively new approach to the work of the Kingdom which we call Religious Education has come over our horizon since many of us completed our theological training and hence an opportunity each summer to study it in some detail might be welcomed. It is planned to make of Religious Education the central emphasis in this school but not necessarily the sole emphasis. Room should be found for lecture and discussion in other fields of theological interest, as was the case indeed this year.

Such is the underlying argument in the minds of those who projected the Summer School of Religious Education. It is altogether possible that a school of one week might be more advantageous than a school of two weeks. Many ministers find themselves desirous of attending both the Spiritual Conference and the Summer School. A one-week school might permit more persons to attend both of these widely different yet uniquely helpful institutions. These matters are being considered in anticipating the summer of 1931. It is hoped that this Summer School of Religious Education may meet a real need on the part of the ministry and laity of the Reformed Church and become one of its indispensable institutions. To this end any suggestions from interested persons will be more than welcome.

N. C. H.

BETHANY ORPHANS' HOME

Rev. Henry E. Gebhard, Superintendent

Bethany Home is being prepared for the great Anniversary, on Thursday, Aug. 28, and for the opening of school. The School House is being renovated, new stairs have been installed, and the fire-escape is in process of erection. It is surprising what a little paint and putty have done to the School House. All the metal roofs and valleys around the Home are looking bright with their new coat of red paint. Five sections of new glass have been put on the spring, so that our friends can appreciate its beauty.

The second crop of hay has been harvested but it seemed almost like a crop of rakings. The draught has had a bad effect on potatoes, apples, and corn.

The Superintendent and our summer Director of Recreation were received in a most courteous manner by Mr. Lantz, the head of the Department of Public Playgrounds, and Recreation, of the city of Reading, and were taken to the various playgrounds. A number of new ideas were brought to Bethany and the children have shown much interest in the new games they enjoy.

As we expect more ministers and their wives at the Anniversary than in former years an addition has been built to the west end platform to accommodate our guests. We are looking forth to one of the greatest Reunions in the history of Bethany. The program by the children will begin at 1.30 P. M. sharp, Eastern Standard Time. This program will be preceded by a brief concert by the Bethany Orphans' Home Band. Our welcome is extended to all.

DEDICATION OF ST. JOHN'S CHURCH, WERNERSVILLE, PA.

Rev. Ralph E. Starr, Pastor

St. John's Church (Hain), Wernersville, Pa., Rev. Ralph E. Starr, pastor, rededicated the house of worship during the first week of June. The Church School was dedicated Mar. 23 when Rev. Fred D. Wentzel and Attorney Luther C. Schmehl were the speakers. This congregation, founded in 1735, has made extensive additions and alterations so that it is well equipped to take care of the varied programs of the modern Church. Rev. Lawrence E. Bair assisted the pastor in the dedication of the Church, June 1, and preached sermons at the afternoon and evening services. Rev. Clarence R. Rahn also preached in the evening. On Monday evening Dr. Allan S. Meek and Rev. I. M. Beaver made addresses. On Tuesday evening messages were brought by Dr. Charles E. Schaeffer, Rev. E. B. Messner and Rev. Charles D. Lerch. On Wednesday evening the dedication of the Applebee Memorial Organ was made and a recital was rendered by Rodney Saylor, organist, and Edith Bennett, soprano. At the Home Coming services, Thursday evening, the following made addresses: Revs. J. W. Keener, Paul D. Yoder, A. Fred Rentz, Norman C. Dittes, Miles S. Reifsnider and Ray S. Vandevere. Friday evening was Community Night, and greetings were brought by local and neighboring pastors. During the week, music was rendered by Prof. Martin L. Fritch, the Church organist, Mrs. Helen Hefelfinger Laird, John Rollman, Christ Yocum's Choir, Mrs. Washington Leinbach, organist; Stella Usner, Arthur Neatock, Venedi Heimbach, Vernon Hiester, Minnie Rowley, Choir of Reading Consistory, William H. McGowna, organist; James Calvin Young, Harrison E. Quereau, Choir of Alsace Church, Reading, Norman A. Hiester, organist; Choir of St. Daniel's Lutheran Church, Robeson, Kenneth Christman, organist; Choirs of Trinity Lutheran Church, Wernersville, Stanley Keever, organist; First Reformed Church, Wernersville, Marguerite Angstadt, organist; and St. John's Reformed Church, Sinking Spring, Pa., William Unger, organist.

The Memorials included the Applebee Memorial Organ, presented by Laura Yocom Applebee; windows in auditorium: in memory of Rev. W. J. Kershner, by confirmation classes; memory of William and Mary E. Feather, by Mr. and Mrs. C. Norman Lamm; memory of George and Ellenora Knorr, by Katherine L. Gerhart; by the Primary Dept.; memory of Benjamin and Mary Bender, by Solomon and Sallie Reber; memory of Aaron and Catharine Staudt and David and Sarah Hain, by Harold Hain Staudt; by Isaac C. and Katie A. Greth and family; memory of George and Caroline Moyer, by William Moyer; by Adam M. and Ida E. Yoh and family; memory of George M. and Eva S. Knoll, by Dr. Fred Knoll; memory of My Beloved Ancestors, by Laura Yocom Applebee. Windows in vestibule: memory of George W. Wertz by Robert Wertz; by Jacob I. and Hettie V. Hassler and family; by John Jacob Hassler, David Laucks Hain, and by Thomas M. and Adaline Hiester and children, Vernon, Myrtle and Mary. The Choir room was presented by the Home Dept. of the S.S.; the pastor's room, in honor of Rev. Ralph E. Starr, by confirmation classes; lighting fixtures in auditorium by the Bethany Orphans' Home League; altar, in memory of Rev. W. J. Kershner, by Mr. and Mrs. John Forry;

pulpit and lectern, by the Friendly class of the S. S.; choir pews by the Home Dept.; rest of chancel furnishings by the Sunday School; cross by Thelma V. Lamm; vase, memory of Mrs. Samuel Himmelreich by Samuel Himmelreich; vase, memory of George B. M. Sallade, by Isabella Sallade; Bibles by William Moyer; Bible markers by William Moyer, American Flag by Boy Scouts, Christian Flag by Camp-fire Girls; Collection plates, by Mr. and Mrs. Adam D. Greth; carpet in Church auditorium by Ladies' Bible Class; east door and transom by George H. Rader; and chairs in S. S. auditorium by C. E. Society. (See cover page.)

The services closed with the Lord's Supper on Pentecost, when about 1,200 partook God's blessing at the Master's table. Thus far this year, 53 have united with the congregation, 37 by confirmation, 7 by letter, and 9 by reprofession of faith.

"The Messenger" extends felicitations to this active congregation, commends it for the noteworthy achievements, and wishes for it many years of service to the community and Kingdom.

THE BETHANY PARK CONFERENCE

The Bethany Park Missionary Conference was this year the largest, and by many delegates was rated the best, in the

history of Bethany's successful conferences. There was a notable increase in both full-time and part-time delegates, the total registration amounting to more than 200.

The Bethany Conference has in attendance people of all ages. In recent years the number of boys attending has been on the increase. This year the proportion of boys and young men attending was the greatest of any. Here it is fully demonstrated that a conference fellowship between people of both sexes and of all ages is possible, enjoyable and profitable.

The attendance at classes was very gratifying this year as it has been in former years. This was maintained to the very end of the conference, showing that our delegates of all ages come to Bethany for serious work.

It would be difficult to find a more co-operative group anywhere. Everybody helps to make the conference—delegates and leaders from the youngest to the oldest. Among the most appreciative delegates are the ministers in attendance. They are very helpful with their counsel in guiding the policy of the conference and in promoting the attendance of delegates from their congregations.

The conference at its annual business session passed a resolution again overturning the Mid-West Synod to make Bethany Park a permanent meeting place for the

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conference of this Synod. The delegates appreciate the peculiar advantages of this conference ground. Bethany Park is a 40-acre tract, mostly wooded, a quiet spot removed from the noise and distraction of the city, provided with excellent drinking water, a fresh-water lake ample for bathing and boating, plenty of outdoor space for recreation and sports, and clothed in a natural beauty that invites one to return again and again.

The Bethany spirit—playful and studious, joyful and serious, wholesome and contagious—is hard to duplicate. Once a part of it, one looks forward to the day when he can return to the place and the fellowship.

This makes it important to say that the date of next year's conference is July 4 to 11. A change to one week earlier was made necessary to avoid conflict with Hood Conference and secure the presence of Dr. A. V. Casselman, whose services we highly value and appreciate.

H. L. V. Shinn, Chairman.

HOME AND YOUNG FOLKS

Puzzle Box

ANSWER TO—DOUBLE-TIED WORD
CUBE NO. 11

Q U A R T
U N D E R
A D D L E
R E L I C
T R E C K

HIDDEN WORD PUZZLE IN RHYME,
NO. 16

My first is in June as well as July,
My second's in ask as well as apply.
My third is in hope but not in love,
My fourth is in faith but not in dove.
My fifth is in night but not in day,
My sixth is in leave but not in stay.
My seventh's in haste as well as in slow,
My eighth is in over as well as below.
My ninth is in black as well as in brown
My tenth is in fame as well as renown.
My eleventh's in cream but not in milk
My twelfth is in cloth but not in silk.
My thirteenth's in lost but not in found,
My fourteenth's in noise but not in sound.
My whole is an imported pest that is
destroying some of our vegetation in the
Eastern States.

—A. M. S.

Junior Sermon

By the Rev. Thomas Wilson Dickert, D.D.

THE HIDDEN WELL

Text: Genesis 21:19, "And God opened her eyes, and she saw a well of water; and she went, and filled the bottle with water, and gave the lad drink."

The long continued drought and the prayers for rain bring to mind the story of Hagar and Ishmael as recorded in the twenty-first chapter of Genesis.

Hagar was an Egyptian woman who was a servant and afterward a wife of Abraham. On account of trouble in the family Abraham had to send her and her little boy away. His name was Ishmael. Abraham gave her bread and a bottle of water. Their bottles were made of skins. And Hagar and Ishmael went forth into the wilderness.

The bread was soon eaten and the water did not last long, and there they were in the wilderness without food or drink. They were very hungry and their throats were parched, and the mother thought there was nothing else for them to do but die.

She put Ishmael under some bushes to die, and went and sat down about a bow-shot away because she said she could not look upon the boy while he was dying. And as she sat there she lifted up her voice and wept. No doubt God heard her and took pity upon her, but the writer does not say anything about that.

The boy must also have cried, and some think he offered a prayer, for the writer tells us, "And God heard the voice of the lad; and the angel of God called to Hagar out of heaven, and said unto her, 'What aileth thee, Hagar? fear not; for God hath heard the voice of the lad where he is. Arise, lift up the lad, and hold him in thy hand; for I will make him a great nation.' And God opened her eyes, and she saw a well of water; and she went, and filled the bottle with water and gave the lad drink. And God was with the lad, and he grew; and he dwelt in the wilderness, and became, as he grew up, an archer."

Ishmael was quite a lad when he and his mother had their experience in the wilderness. He had no doubt learned to pray, being brought up in Abraham's home. It is very likely, therefore, that when he was in great distress he called upon God in prayer, and God heard him and answered his prayer.

It is amusing to hear some persons' opinions about different things. Today I heard of some persons who think it is wrong to pray for rain, because it seems like finding fault with God and being dis-

pleased or dissatisfied with the way He orders and does things. Yet Jesus teaches us and encourages us to pray for all things that we need or want. He says, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." And then, to make it emphatic, He repeats: "For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."

We must not forget to pray in the spirit of Jesus, Who said, "Nevertheless, not as I will, but as thou wilt." If we make our will subservient to the will of God all shall be well.

Jesus also gives us the wonderful promise: "And all things, whatsoever ye shall ask in prayer, believing, ye shall receive." Again, He says: "And whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son." That is why we end our prayers with the words, "for Jesus' sake."

St. Paul in his wonderful eighth chapter of Romans says: "He that spared not his own Son, but delivered him up for us all, how shall he not also with him freely give us all things?"

God heard the voice of Ishmael as he prayed, and opened Hagar's eyes that she could see the hidden well which she had not noticed before.

God did not need to work a miracle to help Hagar and Ishmael. The well was there all the time; near at hand, full of refreshing water. But it was hidden. It was doubtless dug by the Arab shepherds for their own flocks. These shepherds are accustomed to cover their wells carefully, and hide them, if they can, from passers-by.

Perhaps Hagar noticed that in one spot the grass was greener than elsewhere, showing that water must be hiding somewhere near by. She may have seen footprints of men and of flocks, which she had not noticed before, leading to the hidden well. At least, God showed her what was already provided, and in a short time their trouble was over and their lives were saved.

It is not fanciful to think that as Hagar

and Ishmael lost their way and wandered on in despair, God was with them and was leading them step by step toward the hidden well which was their salvation. God meant that well for them, and guided their feet towards it. So God often leads us to hidden wells and opens our eyes that we may see them.

In fact, life is full of hidden wells. There are blessings stored up for us, ready at the right moment to supply the answer to our prayer. There are some persons who go along the hot and dusty highways of the world, passing close by a hidden well of refreshing water without seeing it, because they do not pray like Ishmael did. St. James says, "Ye have not, because ye ask not." That is why some persons are driven to despair and insanity or suicide. They fail to find the hidden well.

I believe in talking to God about everything, even the so-called little things of life. What a little thing a drink of cold water seems! but to one who is dying of thirst it is the most precious thing in the world. God has made many more little things than great ones, and very often the greatest things are dependent upon the least. Events which change the history of the world may grow out of one little thought in one poor man's mind.

God is so great that what we regard as great or little is to Him as nothing. And He is so wise that nothing is small enough to escape His eye. The poet well says: "To Him is nothing great, is nothing small:

He guides the comet's course, He marks the sparrow's fall."

A pretty legend comes to us from Flanders, which has become so noted as the resting place of many American heroes who laid down their lives in the World War. A clear fountain was in a farmer's field. He was a churlish man, and would not let the villagers go into his field to draw water from it, one hot summer when the land was parched and all the wells and pools were dry. Then a holy maiden, living there, went and filled a sieve with water, and shook it over the neighboring common, and wherever a drop fell from the sieve there sprang up a living fountain.

Jesus is the Fountain of living water, the Well once hidden but now made known throughout the world. It was while sitting by a well, asking for a drink, that He made this remarkable statement to a woman: "Every one that drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a well of water springing up unto eternal life."

"Reginald, stop using such language."

"William Shakespeare uses it."

"Keep away from him, then; he's not fit for you to play with."

The Family Altar

HELP FOR THE WEEK OF AUG. 18-24

Practical Thought: "He that maketh many friends doeth it to his own destruction; but there is one friend that sticketh closer than a brother."

Memory Hymn: "The God of Harvest Praise."

Monday—Jonathan's Love
I Samuel 18:1-5

The love of Jonathan for David was love at first sight. His love for David was first stirred when he watched the unequal combat between the shepherd and the giant. When David was giving an account of the combat to King Saul "the soul of Jonathan was knit to the soul of David and Jona-

ALLOTING THE BLAME

I often think of Adam when the summer days are hot—
I shouldn't say I feel that I admire him a lot.
I can't be keen for any man who didn't wear a suit.
Who'd go and swap his comfort for a little bit of fruit;
For when the sun is mounting high, it surely would be nice
To just be circulating in a coatless paradise.
And in that apple incident—I'm trying to be fair—
It looks as if he must have been the worse one of the pair.
Else how can you account for it that man must always keep
His carcass draped and muffled up except when he's asleep?
This Adam must have rated as the true immortal pest
To bring on man the punishment of collar, coat and vest.
And tho' it's true on Mother Eve some folks would place the blame,
I guess her peccadillo was the slighter all the same.
For when it comes to clothing, you may argue in reverse
That women suffer little from that sad primeval curse.

George Ryan in Capper's Weekly.

than loved him as his own soul." "Thou shalt love thy neighbor as thyself." Here was the spontaneity of love.

Self-interest tries to worm its way into friendship. Indeed it is often the motive of some friendships. Social climbers have such friendships. There are many people who feign friendship in order to get something for themselves. If one possesses money, influence or social standing, he will be sure to have some friends who will use him as a stepping-stone to their own preferment. But in the friendship of David and Jonathan is shown the disinterestedness of love.

At the risk of his own life Jonathan kept befriending David. When the giant-killer was a fugitive, Jonathan was his help. When others failed Jonathan remained true. Here was loyal love.

"Four things a man must learn to do
If he would keep his record true:
To think without confusion clearly,
To love his fellowmen sincerely,
To act from honest motives purely,
To trust in God and heaven securely."

Henry Van Dyke.

Prayer: Our heavenly Father, we praise Thee that Thou dost bless us with human friendships to reveal to us Thy love. May we look upon our friends as Thy gifts to us. To them help us to render wholeheartedly, unselfishly and always the best of ourselves. We pray in the name of Him who calls us to be His friends and shows us the way. Amen.

Tuesday—Jonathan's Plea
I Samuel 19:1-7

To plead with an insanely angry father for a person one loves is a mark of true friendship. Jonathan ran the risk of his father turning on him and venting his rage on the pleader. But Jonathan made another plea. It was that David flee for safety. By these two pleas Saul and David were brought together through the instrumentality of Jonathan.

The world is in need of people who will be the "go-betweens." They are rare because of individuals' unwillingness to hazard themselves. What person is better suited to reunite a friendship than a mutual friend? It takes two to make a dispute. It often takes an additional person to bring the disputants into harmony in personal matters as well as labor disagreements. If things equal to the same thing

are equal to each other in mathematics, why should not two estranged persons in the realm of morals by their mutual love for a third person learn to love each other? They shall and do, except for the personal equation which is everything. In that personal equation is the sting and the bite, the selfishness and the pride that make the chasm wide. Theoretically we believe that Jesus is that third person. If He is our friend, we love our enemies. We cannot love Him and hate one another. He is brotherly-love. In view of our personal antagonisms and our fighting sectarianism, can pagans say of us as of yore, "Behold, how these Christians love one another?"

Prayer:

"O Jesus, I have promised to serve Thee to the end;
Be Thou forever near me, my Master and my Friend;

O let me hear Thee speaking in accents clear and still;
Above the storms of passion, the murmurs of self-will;
O speak to reassure me, to hasten or control;
O speak and make me listen, Thou Guardian of my soul." Amen.

John E. Bode.

Wednesday—Jonathan's Covenant
I Samuel 20:12-17

They took an oath to cleave to each other for better or worse, for richer or poorer, in sickness and in health. Almost a marriage covenant it could be called, had they been male and female. But they were both men. And David himself testified, saying, "Very pleasant hast thou been unto me. Thy love to me was wonderful, passing the love of women." It makes us think of the classic friendships of Damon and Pythias, Luther and Melancthon, Goethe and Schiller, Jesus and John. Here was a prince and a shepherd covenanting with each other, neither one of them estimating how much he was to give or receive. They gave all they had because they gave themselves to each other. That is the price of friendship. It is like the cost of eternal life—everything. One gives all, one gains all. When the prince saw the abilities of David to lead, to love, to charm and to serve, and when David saw the inner worth of the prince, the uttered words were simply a declaration of a spiritual state which already existed between the two men. After all, may such states of soul between all men be eternal life itself?

Prayer: O Thou Lord of Life and King of Love, where streams of living water flow Thou leadest us. We thank Thee that wherever hand has clasped hand in companionship, mind exchanged thoughts with kindred mind, or spirit touched spirit in communion, Thou hast given us to taste freely of this water. May our friendships always be to us springs of living water bubbling up and overflowing with Thy fullness, and folding us ever closer to Thee, in whom we live eternally. Amen.

Thursday—David's Lament
II Samuel 1:19-27

We have been accustomed to hear nice things said by a survivor concerning his deceased antagonist. Often such statements are sincere; more often they are uttered because something is expected to be said, as for instance Senator Lodge's statement in the U. S. Senate on the death of President Wilson. But David's lament was sincere. To him Saul's jealousy was a mystery and Jonathan's love a miracle. And now that they both were dead, their heads paraded on poles by the Philistines and their bodies nailed to the walls, David broke down in one of the most plaintive laments the Bible records. "I am distressed for thee! . . . How are the mighty fallen!"

David was of a highly emotional temperament. Musicians and poets usually are. They can give expression to their grief in the language of their art. In ancient days mourners were hired to lament. The bigger the noise, the more sorrowful one was supposed to be. That idea unfortunately survives. It is totally un-Christian. We lament in a Christian fashion when our cries are not boisterously verbal, but when our attitudes and deeds show that a visitation of death can be God's voice speaking and ministering to a truer and holier life in our souls, "Then our passing days become rich in those things which death cannot take away from us." We show forth our appreciation of personal loss as well as our respect for the dead by being of service to the living.

Prayer: Thou Lord of the Living and the Dead, forgive our sorrowing over departed loved ones. "Keep alive in our hearts the memory of the goodness of those whom Thou hast called to Thyself. Give us grace to cherish the hope that when the day breaks and the shadows flee away, we shall meet them in our Father's House above; through Jesus Christ our Lord." Amen. **John Hunter.**

Friday—David's Kindness II Samuel 9:1-8

While David was still an outlaw, Jonathan returned to Saul to fight in the Israelitish army against the Philistines. It was at Gilboa that Jonathan was killed and at almost the same spot where his father, seeing the tide going against the Hebrews, committed suicide. When he died Jonathan was between 40 and 50 years of age. David was 30. David was soon proclaimed King at Hebron. Saul left no legal issue, so David was the undisputed king. On hearing, however, that Jonathan had a son, Mephibosheth, who was five years of age, David took care of the lad. He was a cripple, having suffered a fall in his flight after hearing of the death of his father and grandfather. According to Oriental custom, it would have been considered proper for David to have killed all of Saul's descendants. But instead of a spirit of revenge, David showed one of kindness. Was not Mephibosheth's father David's best friend? David not only took the boy to his own table but restored to him all the personal estates of his grandfather.

David's kindness was not simply born of pity for a crippled and orphaned boy. Nor was it born of a commercial spirit in repayment for the friendship of the boy's father. We cannot feel either that it was born of a spirit which would show to posterity that David could return good for evil. Rather do we feel that it came spontaneously forth from David's soul without any premeditation or ulterior motive. That is true kindness.

Prayer:

"Saviour, Thy dying love Thou gavest me,
Nor should I aught withhold, dear Lord, from Thee.
In love my soul would bow, my heart fulfill its vow,
Some off'ring bring Thee now, something for Thee.
Give me a faithful heart, likeness to Thee,
That each departing day henceforth may see
Some work of love begun, some deed of kindness done,
Some wanderer sought and won, something for Thee." Amen.

Sylvanus D. Phelps.

Saturday—The Abiding Friend Proverbs 18:19-24

It is dangerous to use commercial terms when speaking of spiritual realities. If it is a truth commercially put "Buy the truth; sell it not," it is also a commercial state-

THE PASTOR SAYS

By John Andrew Holmes

We used to get our exercise by taking it in person, but now we hear it over the radio from a man employed to watch it for us.

ment to say "Buy your friends; sell them not." But the price is not in dollars and cents. The price of friendship is the friendly disposition. "A man who hath friends must show himself friendly." As Newell Dwight Hillis once put it, "Friendship itself is an exchange. He who receives from his friend must give. It is a kind of soul commerce, in which David trades what he has for what he has not, but which Jonathan possesses. If friendship laughs with those who laugh, at last it must weep with those who weep." Anything abiding must be continuous and be the same when the sun shines as when clouds gather. The reason that a brother offended is hard to be won is due to the lack of an even and growing spirit of friendliness. God's friendship can be relied on at all times. He is the friend that sticketh closer than a brother. Are we God's friends? "Ye are My friends," said Jesus, "if ye do the things I command you."

Prayer: Our Master and our Friend, Thou didst abide continuously with those who followed Thee beside the Sea of Galilee. Thou hast stayed prophets and martyrs. To the meek and lowly Thou hast said, "Henceforth I call you friends." As Thou didst abide in the past, so abide with us, and each day teach us anew the richness of Thy befriending love to us. Amen.

Sunday—Long-suffering Love I Cor. 13:1-13

Though this entire poem of St. Paul's has love as its theme, verse four in particular has to do with the heading of today's meditation. Dr. Moffatt translates it: "Love is very patient, very kind;" so does Henry Drummond. In the face of wrongs, love does not change to bitterness. God is patient, kind, long-suffering. "He hath not dealt with us according to our sins or rewarded us according to our iniquities." "If Thou Lord shouldst mark iniquities, who should stand?" In a parable Jesus portrayed this long-suffering of love in the patient father of the Prodigal Son. A neighbor once said to a certain father concerning his erring son, "I would throw him out and have nothing to do with him." To which the father replied, "Yes, perhaps you would; but you see you are not that boy's father. I am!" In England a prize was offered for the best definition of a friend. One was "a watch which beats true for all time and never runs down." The prize-winner, however, was "a friend is the one who comes in when the whole world is gone out." Dr. Fosdick tells a story which gives even a better definition. A boy while talking before a Juvenile Court judge used the word friend. To the judge's query "What is a friend?" this ready reply was forthcoming: "A friend is a guy who knows all about you, yet likes you anyhow."

Prayer:

"I believe in Love Eternal,
Fixed in God's unchanging will,
That beneath the deep infernal
Hath a depth that's deeper still!

PEN PRICKS

By John Andrew Holmes

During a recent sermon on the text, "Man looketh on the outward appearance, but God looketh on the heart," 64 women were counted powdering their noses.

In its patience—its endurance
To forbear and to retrieve,
In the large and full assurance
Of its triumph—I believe." Amen.
Norman McLeod.

OPTIMISTIC THOUGHT

Blinks—"Each season has its advantages."

Jinks—"Yes, when cold weather comes it at least means the windows will be closed and the racket of the neighbor's radio, phonograph and sax will be muffled, if not entirely silenced."

—Cincinnati Enquirer.

HOME EDUCATION

"The Child's First School is the Family."
—Froebel.

TURNING THE TABLES

Pauline Herr Thomas

"Oh, Mother, Ruth and I had the best fun skating this afternoon," cried Jeanne, as she bounded into the room, her cheeks glowing.

"I saw you from the window, dear. I'm glad you were so happy," said Mrs. Hansen.

As dinner progressed Mother said casually, "Jeanne, you play with Helen sometimes, don't you?" Helen was the daughter of Mrs. Hansen's very dear friend, and naturally, Mrs. Hansen approved of her for a playmate for Jeanne. "You and Ruth take her on your skating parties sometimes, don't you?" she continued. Mrs. Hansen approved less of Ruth because she had only a passing acquaintance with her mother.

"Please don't ask me to play with Helen, Mother," said Jeanne. "I do not care for her very much, and neither does Ruth. I can't ask Ruth to play with her. She will tell me I am picking her friends for her. Anyway, Ruth and I sit next to each other in school, and I like Ruth better."

"Very well, dear. I'm not asking you to make friends of girls for whom you do not care, but I do suggest that you be rude to no one, and at all times, cordial to everyone. That is a good rule to follow. You understand Mother, I'm sure you do."

"Of course I do, Mother. I'll try to be nice to Helen, really I will."

Some time later Mrs. Hansen was preparing to entertain friends of whom Helen's mother was one.

"Oh, Mother, what are all the goodies for? Who's coming to luncheon?" asked Jeanne.

"Just friends of Mothers." And Mrs. Hansen began to enumerate.

"Mother, why don't you have Ruth's mother to your luncheons? You have Helen's mother so much."

At this point the guests arrived, precluding a reply.

Daddy had heard Jeanne's outburst, however, and when the guests had gone, he said to Mrs. Hansen, rather heatedly, "I can't understand why you allow Jeanne to dictate to you. Such impertinence! Suggesting whom you shall entertain! I suppose it's the influence of this whippersnapper friend of hers, Ruth. I declare. I'm going to forbid her to play with her."

"Now, Fred, you know what bitterness that would plant in her heart, and what unhappiness she would endure in being unable to explain to Ruth."

"Well, what of it? She needs punishment. Besides, I thought you disapproved of Ruth."

"I disapprove much more of your plan to force Jeanne to utterly and inexplicably disregard her."

"Well, what do you propose to do then?"

"You know how good-naturedly she has complied with my suggestion to be gracious to Helen. Now the tables are turned. She has asked something similar of me. I mean to be as reasonable as she has been."

"And let her dictate to you!"

"No, I shall explain to her, just as she has done to me, that while I cannot find Ruth's mother congenial and while I may not ask my friends to do what I do not care to do myself, nevertheless I intend to be as pleasant and neighborly to her as I can, so that I may learn to know her just a little better—just as Jeanne has done with Helen. You know, Fred, I'm not half so alarmed that she may dictate to me, as that she may outdo me in fair play."

"Since reading readiness is admitted to be one of the main first grade problems and since a background of controlled experience plays so large a part in reading readiness, the kindergarten should greatly reduce the number of first grade failures."

—Samuel P. Duke, President, The State Teachers College, Harrisonburg, Virginia.

The National Kindergarten Association, 8 West Fortieth Street, New York, is working earnestly to get kindergartens established in all public schools. Any person interested to help in this work may obtain further information from the Association.

THE KIND THAT SHOULD BE FINED

Magistrate—"How is it you were doing 60 miles an hour when stopped?"

Motorist—"I had slowed down to take the corner!"—*Passing Show, London.*

Birthday Greetings

By Alliene S. De Chant

One of my "sick-time" letters had something pink in it. And when I felt the pink packet, I couldn't imagine what was inside. Even "Comfort Powders" on the top of it, didn't help me guess, and the words, "I sent some comfort powders to a friend in the hospital and he liked them so well I thought you might enjoy some too." Nor did Marie Davis say a word about it in this New Bethlehem, R. D. 2, letter of hers (with two puppies in the upper left-hand corner of it, a white one, and a brown): "Dear Miss De Chant: I read in last week's 'Messenger' that you are sick. I hope you will soon be well again. I have not missed reading many of the Birthday Greetings since you started it. I think it is fine to interest children and young people in reading the Church papers. And the 'Messenger' is a fine paper. I don't think Pete will be jealous of these little dogs. I suppose he brings your mail to you. I don't care much for dogs, but I like cats. We have two little kittens. We call them Amos and Andy. This is a lovely day. I am glad summer is here, although it means lots of hard work on a farm. A friend, Marie Davis."

I did enjoy those "Comfort Powders," for what do you suppose they were? Bible verses—a whole packet of them, written in blue ink on pink "powder" paper. The ones that comforted me most were these: Isa. 26:4; I Pet. 5:7; Phil. 4:13; Ps. 56:3; Isa. 41:13; Matt. 11:28. Look them up in your own Bible and read them for yourself. "Comfort Powders" greetings this week to all my boys and girls who know how to bring cheer and courage and strength to folks who are very sick. P. S. Another letter that helped me get well was Virginia's West's from Timberville, Va. She has a new dog named Dot. Keamer and Robert Wetzel also sent me "Get Well" greetings from their parsonage home in Tremont, Pa., and a long letter came from "G. S. R.," who writes

for the editorial pages of the "Messenger." Dr. Ricker is pastor emeritus of our Brown Memorial Church, Wichita, Kans., and he's 84 years young. Let's make him an honorary member, shall we? Like C. R. Bosserman, our 70-years-young member from Harrisonburg, Va. Mr. Bosserman's card to me had this message on it: "To Cheer You. Sorry you're ill. Hope it's not long 'til you are up again all well and strong." And we have 2 new members from Timberville, Va., greetings to John Turner Henkel and Richard Kieffer Will.

AT THE PHOTO STUDIO

Mr. Peters—"This Photograph doesn't look at all like my wife."

Photographer—"No, I know that, because Mrs. Peters is so very well pleased with it."

AUGUST

August comes with heated breath,
That o'er the globe doth blow;
Her heated breath doth meadows
brown
And waters drain them low.

She seeth not the blossom time
The glory of the spring;
Nor seeth she the autumn time,
'Bout which the artists sing.

She maketh shade a welcome spot,
Where folks are lured to rest;
She maketh seashores popular,
Where folks are seeking zest.

Naught we nice to say of her—
In sooth she's filled with woe;
She's prone to leave a picture drab,
When time bids her to go.

Harry Troupe Brewer.

LOGICAL

Teacher—"Which is farther away, England or the moon?"

Johnny—"England."

Teacher—"England? What makes you think that?"

Johnny—" 'Cause we can see the moon and can't see England."—*Pathfinder.*

Midsummer Mystery

By Daisy D. Stephenson

Sue Foster, shelling peas on the back steps that perfect midsummer morning, looked troubled and forlorn. She was not in tune with the robins piping in the maples or the bees zooming in the honey-suckles.

Now and then her sober blue eyes rested sadly on a charming white house set in thick green shrubbery beyond a lilac hedge. Janet's house. Only Janet had moved away forever to Oregon and Sue's heart was simply broken. Mother predicted the new neighbors were nice—she had heard about them from some of the village people—but Sue's loyal heart resented anyone who might try to take Janet's place. There was brisk hammering and someone's cheery whistle from next door. But Sue felt as if she had indeed lost her friend.

There was Molly Heath, too. She, the other member of the True Blue Trio, had been acting mysterious and aloof. Just when Sue needed her most, Molly wasn't herself. And of all things, she was helping with the work at Seth Kraft's across town. Nobody understood that, not even

Dr. Foster, who was familiar with everybody's troubles. Surely Molly, capable though she was for her age, had enough to do with keeping house for "Gamp" Heath in the little old cabin at the edge of the forest.

Thud — thud — bumpity-bang! Sue jumped up in panic, spilling the pan of peas. From above came a rending sound, grunts, and a plump boy in overalls rolled from the low roof and landed in a pansy bed.

"Johnny Foster!" Sue's voice was indignant. "If you want to practice circus stunts, why not pick the hayloft? Now you can just gather up these peas. Of all—"

"That's right, rub it in," grumbled Johnny, going over himself and finding no damage except to pride and overalls. "S'pose I'd risk breaking my neck on purpose?"

At the rattle and wheeze of an old car going by, Johnny flushed.

"Of course, Seth Kraft would have to be passing! He's a crook all right! Never has paid us boys for doing his chores last winter when he fell and busted his kneecap. Here, Sis, I'll pick them up."

Johnny set to work apologetically. "I was fixing my aerial," he explained. "That storm last Tuesday messed it up—and somehow my foot slipped. Heard about the big gravel slide? Silver Hill moved again. Chubby was fishing in the creek and he said he thought there was an earthquake. About 'leven tons of sand and gravel moved over and filled up that big gulch on 'Gramp' Heath's place."

"I thought you and Chubby were going to help 'Gramp' mend his roof and build a new chicken house," Sue remarked as Johnny mobilized the last runaway peas.

"He told us not to bother." Johnny's round freckled face looked puzzled. "'Gramp' acts funny lately. Sort of tries to get rid of us kids when we stop to help or ask him to spin yarns about the time he drove the Leadville stage. And say, Chubby saw an old trunk out on the back porch yesterday. And he said Molly was airing things and looked like she'd been crying. You don't s'pose 'Gramp' would up and leave without telling anybody, do you, Sis?"

Sue looked thoughtful. "Gramp" had acted rather lost ever since the death of his old friend. "Cap" Lennox died in the winter. But that wouldn't account for the way Molly had treated her, never coming by or meeting her at Council Rock or anything.

Later Sue decided to go over to Council Rock in the pines and write Janet all about it. She would stop at "Gramp's" cabin and leave some fresh rolls and a fruit turnover. Maybe she could get "Gramp" to talk, explain why Molly should be helping at Seth Kraft's when everybody knew "Gramp" Heath had no use for Kraft. In fact, foxy-eyed, furtive Kraft was so unpopular with the valley folk as old Bob Heath was popular. But there was no sign of life about the little slab house in the clearing. So, with a feeling of disappointment, Sue crossed the gulch and went up the trail into the cool Western pines. The forest, with its fine timber and rocky slopes, had belonged to "Grampy" Heath since pioneer days. He had homesteaded the place and built his cabin when the Utes still hunted the green forest or stole out on raids to molest the prospectors bound for California Gulch—now Leadville.

There had been a deep spring of water up in the aspens, and good water was worth more than the hidden gold in the mountains; for it was every settler's necessity and treasure in a region dependent on rains or melting snows for moisture through the summer. Sue recalled the time four summers ago when a cloudburst had remodeled hill geography. Silver Hill, a restless bit of scenery, had moved and "Gramp's" spring had completely vanished. Since then his place had been worth

ery little, and the old man had mourned his spring as one grieves for an old friend.

Sue was thinking of this and missing Janet and Molly sadly when she came around a turn in the trail and gasped at sight of a trespasser perched on Council Rock. Sue stared up at a whistling sprite of a girl in tan tweeds. She saw the slim, boyish figure, merry little face about which tumbled coppery curls, and wide hazel eyes that danced in greeting.

"Hello!" trilled the stranger with a gay hand wave. "I knew if I took off my shoes and socks, I'd get caught. But you see, I'm drying out. Fell off a log and—" Something in Sue's unsmiling face checked the girl's chatter. "Is—is this your rock?" she asked impishly.

Sue's pretty mouth quirked irresistibly. "Well, we've always called it ours, Janet and Molly and I. And it is in Molly's woods, but of course—"

"I know what you're thinking," accused Hazel Eyes impudently. "That we ought to exchange names. Let's not, please! Don't you simply adore a mystery?"

Sue nodded her smooth brown head reluctantly. The red-headed elf bubbled over delightedly.

"Oh, I'm so glad! I'm always hoping for clues. I stumbled over a sort of mystery an hour ago." She lowered her voice mysteriously. "I was wading down there in the creek and didn't know there was a soul near. I'd just climbed on that old log, so I could see into a bird's nest in the bushes—grosbeak's I think—when I heard voices right on the other side of the willows, and maybe I wasn't surprised to peek through and see Santa Claus fishing!"

At Sue's start of natural astonishment, the stranger laughed again.

"Well, anyway he looked like Santa, only this nice old man with white whiskers wasn't a bit jolly. He was worried and out of temper, and I didn't blame him when I saw the man standing on the bank grinning at him. This man had little sharp eyes and big white teeth like Red Riding Hood's wolf and he talked through his nose—like this—"

"What were they talking about?" Sue clutched Redhead's shoulder excitedly. "Oh, I've been so worried about the way 'Gramp' and Molly have been acting. You see—" And forgetting that the new girl must be the stranger who was moving into Janet's sacred house, Sue told her everything.

Hazel Eyes were sparklets of excitement now. "It is a mystery, then! How lovely! Well, I couldn't hear much, because the water made so much racket, and right in the middle of it the mean old log turned over and I fell in. But I remember some things. The Wolf man said, 'It's not my fault you went Cap's

security.' And something about a trust deed, whatever that is. And when he went on up the path he called back something about 'Move out the first, and I don't mean maybe.'"

"Oh, dear!" sighed Sue. "If only 'Gramp' would talk to Father."

"Never mind, we'll solve the mystery," crowed the damp elf in gay confidence. "Oh, don't look shocked, it isn't snooping! And you'll be helping your friends even if they are too proud to ask for help. I could tell the minute I saw him that this Kraft man wasn't honest. Now I must fly. Meet me here tomorrow and bring all the clues you can pick up." Before Sue could protest, the girl was flitting away through the trees, but her gay voice floated back teasingly: "My friends call me Pat! Good-by, Sue dear!"

"Let's climb up and see what Silver Hill looks like now," suggested Sue as she met Pat at Council Rock the following afternoon. As the two slim figures took the sun-checked trail, Sue went on: "Father told Mother last night that Seth Kraft had broken the Circle Bar people up in business. You see, Kraft loans money to folk and charges a lot for it. And then when they can't pay he takes over their land. These Circle Bar men have to give him their fine cattle, Father says."

"And it has been a hot, dry summer and cattle must have good water," Pat murmured thoughtfully. Five minutes later Sue scrambled over some big boulders that had tumbled down with the last landslide, and with a cry of discovery went down on her hands and knees, to Pat's surprise.

"It's the spring! 'Gramp's' lost spring!" Sue was saying over and over like a chant. Pat, breathless and jubilant, threw herself down flat and stuck her red head under the last big boulder whence came the gurgle and hiss of water. The girls drank of the sweet spring, dabbled their fingers in it. And Pat, in her best detective voice, declared: "Well, I feel in my bones that we're not the only ones that know about this. The way I've put one clue and another together, I think Kraft's bent on driving 'Gramp' Heath out and getting hold of his land. He can run his cattle here, you see—oh, it's getting so thrilling! It's just like a play where the hero outwits the villain."

"But Kraft hangs on like a bulldog," remarked Sue anxiously. "Everybody distrusts him, yet no one has ever caught him, you see. I asked Father, and he doesn't know about any trust deed. Maybe Mrs. Lennox and Miss Dora would know. They run the Lodge, you see, and before 'Cap' Lennox died he owed Seth Kraft some money, Father thinks. It's like putting pieces of a puzzle together, isn't it?"

"I've interviewed the Lennox ladies," said Pat surprisingly. "We're staying there until the painters get through—" She broke off appealingly. "Oh, I heard you tell your brother you didn't want new neighbors. You only wanted Janet back!" The girl's voice was a bit shaky. "And I know just how you feel! Because I had to leave my best chum when we moved here, you see. If you only could like me a little—"

Arm in arm the two girls went through the wood together, eagerly discussing their plans. It was time to take their fathers into their confidence, they agreed. That trust deed had them stumped.

So it came about that, on the last evening of the month, "Gramp" Heath and Molly came to supper at Dr. Foster's, both rather silent and uneasy. And just as the moon rose and silvered the hills' a wheezy old car stopped and Seth Kraft came up the walk—Doctor's orders. "Gramp" Heath was speechless with surprise when Dr. Foster began on sullen, sharp-eyed Seth Kraft. Sue and Molly would have slipped from the living room, but Dr. Foster motioned them to stay.

"Sort of surprise party," the Doctor said, gray eyes stern and accusing as they clashed with Kraft's foxy ones. "You went a step too far this time, Seth. Many a time before you put over your shady deals, but you can't take advantage of Bob Heath's loyalty to his old friend. The whole country would rise up if they knew. Mrs. Lennox and Dora didn't know the 'Cap' borrowed money from you in order to leave them a home. Or that 'Gramp' Heath here went his security and that you made him give you a trust deed to his place. You didn't quite have the crust to have the deed recorded—you know it would raise a storm. 'Gramp' has friends, though he's too stubborn to remember that sometimes."

"Gramp" Heath tried to speak. Seth Kraft growled like a cornered wolf, but Dr. Foster wasn't through. Sue squeezed Molly's hand tightly.

"So tear up your trust deed, Kraft. Mrs. Lennox knows the truth now, and she'll pay you. A relative of hers left her a coffee plantation in Hawaii lately and she's not so badly off. Some of us have been talking it over, Kraft, and the idea is that you're not needed in this valley. Better get out—or change your ways. That's all."

While "Gramp" and the Doctor talked everything over, Sue and Molly slipped away across the grass and at the lilac hedge they found Pat. Arm in arm they strolled through the moonlight. Sue was happier than she had been all summer. It was great to be walking three in a row again!

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THE ANNUAL MEETING OF THE BOARD OF HOME MISSIONS

The annual meeting of the Board of Home Missions, was held July 9 in the Theological Seminary at Lancaster, Pa. The Executive Committee of the Board met the night before and transacted some detailed business, thus leaving the full Board to face more general policies and principles pertaining to the work. All the members of the Board were present except Rev. Jacob Schmitt and Dr. Josias Friedli, who were unavoidably detained.

The general secretary presented a comprehensive report, giving an account of the present situation of the Board's work. He called special attention to the death of Rev. Jacob Stucki, the missionary to the Winnebago Indians for 46 years. The Board took suitable action, paying a worthy tribute to the life and labors of this missionary and in his place appointed his son, Mr. Benjamin Stucki, to be the missionary to the Winnebago Indians and also the pastor of the Indian congregation

at Black River Falls. The Board also appointed Elder John Stacy as an evangelist to the Winnebago Indians. Mr. Stacy has had many rich and rare spiritual experiences. He has a remarkable hold upon the Indians and thus will be well qualified to work as evangelist among them.

The following Missions went to self-support since Jan. 1, 1930: St. Peter's, Lancaster, Pa.; Grace, Chicago, Ill.; Carrollton Avenue, Indianapolis, Ind.; Hungarian, McKeesport, Pa.; Wilson Avenue, Columbus, O.; Olivet, Philadelphia, Pa.; Mt. Vernon and Verona, Wis.

The principal problem confronting the Board was its financial situation. The treasurers' report showed that practically \$75,000 less on the Apportionment had been received for the past six months than during the corresponding period last year. While we are optimistic enough to believe that this deficiency will be more than made up towards the close of the new fiscal year, it does work great hardship at the present time, for usually our finances are

at the lowest ebb during the summer months. A great deal of thought and time was given to the consideration of the financial situation of the Board. The debt in the General Fund has gradually mounted up until it is approximately \$250,000. The Board is sure that there is sufficient interest in the cause of Home Missions on the part of our people to give this work adequate support. Probably the facts have not been brought to the attention of the Church in a telling manner. Perhaps the challenge has not been strong enough because if there ever was a time when the forces of Home Missions needed to gather and mobilize their strength, that day is now.

In the face of the many appeals that came and of the mounting deficit, the Board did not feel justified to enroll any new work nor to launch out upon any new building enterprises. In fact, it had to cut down considerably on the appropriations to the missionaries. In many instances this was done contrary to the

appeal of the missionaries but the Board simply had to curtail its expenditures. Prompted by this necessity and by suggestions which came from various sections of the Church, the Board decided to discontinue the Harbor Mission in New York City on Jan. 1, 1931. The Harbor Mission has been in existence for many years. Of course, conditions have changed due to the modification of the immigration laws and other restrictions.

The Board also took very definite action instructing its staff to put forth more systematic effort to secure speedy repayments of the debts which the missions owe the Board and also to get the missions to pay the interest on money borrowed from the Board promptly on a quarterly basis.

The Board decided to name Pleasant Valley, Dayton, Ohio, and the First Church, Homestead, Pa., as the beneficiaries to the Home Mission Day Offering of 1931. In 1930 the Memorial Church, Madison, Wis., is the beneficiary. It also took notice of the fact that in October the 20th anniversary of our Japanese work on the Pacific Coast will be observed and also the 40th anniversary of the beginnings of our Hungarian work in this country.

The Board intends to devote the whole month of November to a season of special information of the Church on the subject of "Home Missions." Armistice Day, Thanksgiving Day, Home Mission Day all lend themselves to a comprehensive survey of the Home Mission task of the Church. This is to be in preparation of the great National Home Mission Congress which is to be held in Washington, D. C., the first week in December.

With such inspiration and information the Reformed Church should lift up the banner of Home Missions and carry it forward with joy and success.

C. E. S.

RELIGIOUS TRAINING IN FRANKLIN AND MARSHALL COLLEGE

The Advisory Council of Alumni of Franklin and Marshall College at its recent meeting passed the following resolution:

"Resolved, that the work of the College in Religious Training be commended to the attention of the Alumni. The scheme and nature of this work was determined by representatives of the College, the Seminary and the head of the Academy two years ago. The courses of study offered in the Department of Religion, the extra-curricular Religious Program, the special Religious Services held each month and Community Service engaged in by students have been set forth in printed articles and addresses. The character and results of this work should be better known by all, and the Council, therefore, commends this work to the attention of the Alumni."

The following is the report of the College for the past year made to the Board of Trustees:

Religious Training. First and foremost is our effort in reference to religious training. It is our endeavor to make this central in the whole curriculum and to have it recognized and properly co-ordinated in every department of instruction. In a denominational college we believe that every professor is a moral teacher by example if not by precept. We have a sympathetic attitude towards the making of strong characters. In our work of the year we provide a place for definite and distinct activity in religious service. This is under the supervision of the Head of the Department of Religion. The following is worthy of report:

A separate Department of Religion was established at Franklin and Marshall College in 1923. At that time there was only one course offered in Religion, continuing only one hour a week throughout the year. Voluntary religious activities among students were usually few in number and not well organized. Although many difficult problems still remain seven years later, a



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Illustrating Choir Stalls for a recent installation, by DeLong Craftsmen.

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survey of the work of the last year shows that definite progress has been made in giving religion a vital place in the life of the College.

1. **The Curriculum.** Nine courses are now being offered in the Department of Religion, totally 28 semester hours. About 200 students have been enrolled in one or more of these courses during the year. Four hours of work in Religion are required for graduation, with the privilege of the choice of either of two courses. In these two required courses about 140 students are enrolled. The fields which the courses in the department cover, listed in the order of the number of students enrolled in each, are as follows: Bible, History of Religions of the World, History of Christianity, Psychology and Philosophy of Religion, Religious Education.

These courses are being taught by two instructors with the rank of Assistant Professor, one giving all his time to the Department of Religion and one dividing his time between Religion and Philosophy. Both of these men have been especially trained for their work and each holds the degree of Doctor of Philosophy.

In addition, there are at least two courses in other departments which have a definite relation to religion: Ethics, four semester hours, required of all students for graduation; and New Testament Greek, four semester hours.

In every respect the Department of Religion at Franklin and Marshall College meets the standards of the Council of Church Boards of Education and is as fully developed as that of any college of this size in Pennsylvania.

2. **Extra-Curricular Religious Program.** A chapel service of a distinctively religious nature is held three times a week as part of the official program of the College. Efforts have been made during the year to improve the quality of this service by giving special attention to the development of a worshipful atmosphere.

There are three voluntary student religious organizations, with each of which the men in the Department of Religion maintain a close contact: the Student Christian Association (an integral part of the National Student Division of the Y. M. C. A.); Phi Upsilon Kappa, a group of men interested in full-time Christian service; and a Student Volunteer Group, including those who are interested in missionary service.

A special effort has been made during the last two years to have students become closely affiliated with city Churches. Many pastors of the city have co-operated in

keeping in touch with students of their denomination. A fairly large number of students are regular attendants at the Sunday Schools and Young People's Societies of the city.

Special Religious Services. Special Sunday services designed to meet the needs of students have been conducted once a month during the college year. This year for the first time these services have been held in various city Churches. The response to this plan has been encouraging. About one hundred students on the average attended each of the services and in each case a large number of townfolk were present. In this way the College has been serving the community as well as its own constituency. The following speakers, most of them nationally known, have been guest preachers during the year: Dr. A. Bruce Curry, Prof. Henry P. Van Dusen, Mr. William W. Ellsworth, Bishop Francis J. McConnell, Dr. Henry H. Tweedy, and Dr. Halford E. Luccock.

A number of special religious services have been held also on weekdays. An assembly of the entire student body was addressed on Armistice Day by Dr. Joseph B. Mathews of the Fellowship of Reconciliation. Rev. Allan Chambers of Buffalo spent a day on the campus, giving particular emphasis to the personal religious life. During the Lenten season a series of seven twenty-minute meditations was held on Wednesday mornings, led by members of the faculty and by students.

Christian World Education. A Conference on World Problems was held on February 24-25, arranged by the Student Christian Association. The purpose of the conference was to promote world friendship and stimulate an interest in religious, economic and political issues throughout the world. Four speakers, including Dr. George Stewart a New England minister, Mr. J. V. Tunga a native of Ceylon, Mr. Alden G. Alley and Mr. Charles Corbett, spoke many times during the two days, in classrooms and special gatherings. Practically every student of the college was

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reached and unusual interest was manifested.

In November the annual campaign for a World Fellowship Fund was carried on. Contributions amounting to more than \$400 were sent to two alumni in mission fields, Rev. J. F. Bucher and Rev. C. K. Staudt, to the national work of the Y. M. C. A., and to the Lancaster Welfare Fund. A bulletin board has been used throughout the year to keep students acquainted with world events of importance.

Community Service. More students than ever before have been engaged in various community service projects, including the leading of boys' clubs at the City Y. M. C. A., serving as scoutmasters of Boy Scout troops, and leading groups of colored boys in the southeastern section of the city. Plans are under way to extend this phase of the work next year, because of the unusual interest shown by students.

Conferences. Franklin and Marshall College has been well represented at all religious conferences in the area during the year: a training conference for new Y. M. C. A. officers at Gettysburg College, the annual inter-collegiate summer conference at Eagles Mere, the Eastern Pennsylvania conference at Albright College, the mid-winter men's conference at Buck Hill Falls, and the Faculty Conference at Harrisburg. Lancaster has become almost a Mecca for student religious gatherings. During the year two meetings of the executive committee of the Middle Atlantic Council of the Y. M. C. A. were held here, a meeting of the State Student Council, a Student Volunteer Conference, and inter-cabinet meeting of the Christian Associations of several neighboring colleges.

In addition to these activities, members of the Student Christian Association aided

materially in the conduct of Freshman Week last fall and have been exerting a leavening influence, difficult to measure but of great importance, on the whole student life of the campus.

3. Related Activities. The Department of Religion has been able to make many contributions to religious organizations of the community and the State. A mere listing of the responsibilities of the two professors in the department during the last year will indicate the extent of these contacts:

(a) In the local Church (St. Peter's): Director of Religious Education, teacher of Adult Bible Class.

(b) In the community: Dean and Instructor in Community Standard Leadership Training School; County Superintendent of Young People's Division of the Sunday School Association; member of Boys' Work Committee of City Y. M. C. A.; co-operation with other religious organizations of the city in presenting a splendid religious dramatization of the story of the Prophet Hosea in Hensel Hall.

(c) In the denomination: member of Eastern Synod's Committee on Christian Education; leader in Summer Missionary Conferences; occasional preaching and lecturing.

(d) In wider fields: leader in conferences of the State Young People's Division; instructor in summer leadership training schools and young people's camps, for State and International Councils of Religious Education; member of Education Committee of Pennsylvania Sunday School Association; member of State and Regional Councils of Student Y. M. C. A.; leader at State and Regional Student Y. M. C. A. conferences.

Only specific complaints backed by evidence will cause embargoes to be laid upon imports from Russia in the future, according to a recent announcement from the Treasury Department. This ruling permits the entry of pulpwood valued at about \$4,500,000.

Decision has been reached at the Navy Department to retire the battleships Utah, Florida and Wyoming from the fleet before Oct. 1, in accordance with the terms of the London naval treaty, ratified by the Senate.

Despite the stock market decline and business depression, tourist travel at home and abroad this summer has broken all records. Private autos entering the National parks grew from 197,105 to 689,945 within 8 years.

Dr. Henry W. Henshaw, widely known naturalist and former chief of the Biological Survey, Department of Agriculture, died at Washington Aug. 2. He was 80 years old.

The World Federation of Education Association will be held at Denver in July, 1931. Half the teachers of the globe, belonging to sixty nations and all races, will be represented there by some 5,000 delegates.

From every State in the Union and from 47 foreign countries, 14,000 students were attending the 6-weeks' summer sessions at Columbia University, New York City.

The Atlanta City Council has adopted a resolution calling for the appointment of a committee of five to take up the matter of obtaining the right to complete the Stone Mountain Memorial to the Confederacy. Mr. Borglum, sculptor, has indicated his willingness to return. He had retired from the work some time ago.

The conference of Virginia Institute opened Aug. 2 at Charlottesville. The first week of the institute was marked by a reception at Monticello, where the title of "Thomas Jefferson Guest" was conferred on Rear Admiral Richard E. Byrd, the second distinguished American to be thus honored.

The Rev. Dr. Jesse Lyman Hurlbut, oldest minister of the Newark Methodist Conference, author of many religious books, leader and official of the Chautauqua Assembly at Chautauqua, N. Y., died at Bloomfield, N. J., Aug. 3.

More than 2,000 persons are attending the Northfield General Conference which opened at East Northfield, Mass., Aug. 3. Fifty years ago the Conference of Christian Workers was started by Dwight L. Moody, the evangelist.

The Detroit auto plants reopened Aug. 4; 150,000 returned to work after a cessation of two weeks.

Damage to the corn crop from continued drought and heat is the worst in recent years. The drought cuts the outlook also for the other grains.

Dispatches from Kuling, Kiangsi Province, said the resort was in imminent danger of falling into the hands of the Communists. Despite official urgings to leave, a few foreigners, principally missionaries, still remain.

Siegfried Wagner, only son of the famous composer and himself a composer and producer of grand operas, died Aug. 4 at Beyruth, Bavaria. His age was 61.

Reports of a severe earthquake on the Northeast shores of the Caspian Sea has been received; 500 killed and 4,000 injured and great devastation in the towns of Tehapaevo and Vritzky is the report.

Heywood Broun, author and newspaper columnist, has announced his candidacy for Representative in Congress on the Socialist ticket from the 17th District of Manhattan. He will oppose Mrs. Ruth B. Pratt, Republican incumbent and Louis I. Brodsky, Democrat.

Colonel Charles A. Lindbergh made his first radio studio address Aug. 8, via Columbia Broadcasting System, from New York. His 15-minute talk was on promotion of international air transportation.

NEWS OF THE WEEK

Mrs. Henry W. Elson

The recent storm at Adrianople caused the death of 22 persons and property loss at \$4,000,000. The tornado was the worst in the Balkans in the last 100 years.

The 47th birthday of Benito Mussolini, Premier of Italy, July 29, was celebrated in every important centre of the country by demonstrations in keeping with the nature of the Fascisti. King Victor Emmanuel observed on the same date the 30th anniversary of the beginning of his reign.

The sum of \$5,200,000 has been voted by Italy to rebuild the areas devastated by the recent earthquake. It is estimated that 5,000 houses must be completely rebuilt.

That there are in the United States 51,685 persons in organizations definitely affiliated with communism and 79,325 others in groups sympathetic with communistic aims, was the assertion before the Congressional committee investigating Red activities in this country.

The British Parliament in effect ratified the London naval treaty July 29 when a bill designed to support its terms passed through all its stages in the House of Lords. King George signed the treaty July 31.

Ten thousand well armed communists set fire to the city of Changsha, China, and looted and destroyed alien and government property. All foreign missions have been reported wrecked. The mutiny of the garrison left the city helpless.

A bankruptcy inquiry has been ordered by President Hoover. The President declares losses to business under the present law are \$75,000,000 a year. Solicitor General Thacher is to make a country-wide study, aided by the Commerce Department.

President Hoover opposes barring Soviet trade in general; ban on convict goods

only. Shippers have been warned that our tariff law on prison goods must be observed.

The drought which for weeks and months had baked large areas between the Rocky Mountains and the Appalachians has been listed as the worst the country has experienced since statewide weather records began.

Walter Deane, 82, a native of Boston, graduate of Harvard and a widely known botanist, died at his home in Cambridge, Mass., July 7.

Forty-nine high school graduates, representing each State in the Union and the District of Columbia, took the Edison examination at West Orange, N. J., July 31. Arthur O. Williams, Jr., of Providence, R. I., won the scholarship which enables him to attend the college of his choice, having all expenses paid by Mr. Edison.

General Plutarco Elias Calles, ex-president of Mexico, and Senorita Leonore Llorente were married Aug. 2 on the ranch of General Calles near Mexico City. The General is 52 and his fiancée is 24.

R-100, the British airship, completed her maiden voyage from Cardington, Yorkshire, in 78 hours, 49 minutes to Montreal. Passengers and crew numbered 44. This great airship is the largest in the world and in her first voyage beat the best record of the Graf Zeppelin.

His efforts toward world peace have brought to Frank B. Kellogg, of St. Paul, former Secretary of State, from "La Orden del Olivo," an Argentine peace society, the "Order of the Olive." Ramsay MacDonald, Premier of Great Britain, and Dr. Jose P. Guggiari, President of the Republic of Paraguay, received similar awards.

CERTAIN METHODS FOUND SUCCESSFUL IN OUR JAPAN MISSION

(Continued from page 2)

that as a Mission our attitude towards the Japanese was ever a considerate and kindly one. We appreciated them. We trusted them. We knew that as Japanese they knew their own people as we did not, and that as such, in our work, they could

wield an influence that we could not. We had respect for their opinions, and whenever and wherever possible, endeavored to be influenced by their opinions and advice. As a Mission there was an esprit-de-corps which, I believe, meant much for the success of our Japan Mission work.

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THE CHURCH SERVICES

SUNDAY SCHOOL LESSON

Prof. Theo. F. Herman, D.D., Lancaster, Pa.

Tenth Sunday after Trinity

August 24, 1930

Jonathan and David

(A Noble Friendship)

I Samuel 18:1-4; 20:14-17, 32-34, 31-42;

II Samuel 1:25-27

Golden Text: He that maketh many friends doeth it to his own destruction; but there is a friend that sticketh closer than a brother. Proverbs 18:24.

Lesson Outline: 1. Human Friendship. 2. Divine Friendship.

Saul's reign is believed to have lasted forty years, and its annals are filled with the tumult and horror of many battles. And the latter days of his life are stained by his insane jealousy and hatred of David. But, as a foil to this dark picture, the ancient chronicler has woven into his narrative the beautiful story of a noble friendship between Jonathan and David.

Jonathan, Saul's chivalrous son, is one of the most beautiful figures portrayed in the Bible. This generous and self-denying friend of David appears in the narrative of faith and courage. In the Philistine war he practically supplanted his father as the victorious leader of the oppressed nation. (I Sam. 14:1-16). He was one of those valiant men, rare in any age, whose faith "is the giving substance to things hoped for, the proving of things not seen." Such faith begets courage in men. It makes them the agents of God to set our race forward on its way to the distant goal. And David, of course, was the ideal hero of the Hebrew people. All Israel rang with his praises long before he succeeded Saul on the throne. And the story of his brilliant reign inspired all the future generations with courage and hope.

Here, then, were two noble souls, whose hearts beat as one. Most of our Biblical passages are taken from a chapter in which the degenerate Saul appears as a triple villain (I Sam. 20). He attempts to slay his son; he reviles his wife; and he thirsts for the blood of his son-in-law. And in this dark setting we have the picture of the radiant friendship between David and Jonathan.

I. Human Friendship. The ideal of friendship does not belong to any age or race. It is grounded deep in human nature, and, therefore it is as old and wide as humanity. Doubtless the cave-dwellers knew friendship, tender and true, whose unsung story perished with them. In historic times it has inspired the lyre of poets and the pen of chroniclers. Every schoolboy is familiar with Damon and Pythias, Achilles and Patroclus, Pylades and Orestes, Epaminondas and Pelopidas. And he ought to be equally familiar with the less romantic, but more instructive, writings on friendship by Cicero and Emerson.

But in the long list of classical friendships there is none surpassing that of David and Jonathan. The story of it forms one of the gems of the Old Testament and the relation existing between

these two valiant men was perfect in its tenderness and strength.

It began when David left his sheepfolds to become a minstrel at Saul's court. Then, "the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul" (18:1). They entered into a covenant of friendship. And when jealousy began to inflame Saul's hatred, Jonathan was unwearied in the discharge of the beautiful ministries of friendship. Now he would warn David of a secret plot against his life (19:2), and, again, he would play skilfully on the chords of Saul's better self (19:4-7). Thus their friendship flourished and flowered in mutual service and sacrifice. No selfishness marred it, and no breath of suspicion tarnished it.

It ripened gradually until Jonathan stood ready to jeopardize his own life in order to befriend his comrade. And, "greater love hath no man than this, that a man lay down his life for his friends" (John 15:13). That crowning chapter of their friendship forms an immortal picture. The rankling jealousy of the king fills it with pathos, but the pure and perfect devotion of the two friends invests it with glory. When David learned what had transpired at Saul's table, instant flight became imperative. He parted from Jonathan with tears and kisses (20:40-42). It was their final parting. David now became a hunted outlaw until the death of Saul and Jonathan, in the battle with the Philistines, at Mount Gilboa. But his love was deathless. It sobbed itself into expression in a beautiful song, commemorative of his fallen friend (II Samuel 1:26):

"I am distressed for thee, my brother Jonathan:

Very pleasant hast thou been unto me: Thy love to me was wonderful, Passing the love of women."

Thus these two brave and loyal spirits were united in life, and they remained undivided in death. They were truly, "Two souls with but a single thought, two hearts that beat as one."

Has real friendship become one of the lost arts? Tennyson's "In Memoriam" refutes the not infrequent assertion that it has. It proves beautifully that undying friendship is possible today. But is it as frequent as in former times? Every student of antiquity knows that the ideal of friendship loomed larger in ancient times than it does today. It was the religion of the nobler spirits among the Greeks and Romans. Their philosophers made it the subject of serious study, to discover its laws and to define its aims and blessings. And men generally made the cultivation of friendship one of the supreme aspirations of their life.

Today two causes tend to thrust friendship from its central place, and even to crowd it entirely out of some lives. The one, good; and the other, evil.

The good cause is the wealth of noble ideals that our modern life holds out to the aspiration of noble men, as contrasted with the dearth of ancient times. Religion, family, school, country, humanity

mean vastly more to us than to the ancients. In competition with these high ideals friendship may easily lose some of its lustre. The evil cause is the senseless and ceaseless hurry of our life. It takes time and leisure to be friendly and to make friends. And we devote so much of our time to the mad pursuit of pleasure and money. We migrate and move so much and so fast that we hardly get acquainted with our nearest neighbors. So we have invented a ready-made substitute for real friendship. We form innumerable organizations where fraternal and friendly bonds are woven by means of vows and ceremonies.

But there is no short-cut to friendship. No mechanical measures can create it. Fraternal orders and clubs serve a useful purpose in modern life, but their pledges do not make their members friends. The only true basis of friendship is found in life. It rests on common ideals. Genuine friends are kindred spirits. They may differ and disagree in many things, but there must be a basic oneness of spirit. And it is this magnetism of character that attracts and unites men in undying friendships.

That appears clearly in the case of David and Jonathan. Outwardly they were most dissimilar. The one was a lowly shepherd, and the other, the heir to a throne. But they were alike in character. Both were valiant, patriotic, pious men. Both had manifested their love of God and their loyalty to Israel in extraordinary feats of bravery. In this kinship of soul lay the foundation of their perfect friendship.

The beauty and strength of such an ideal relation between men may be seen in the conduct of Jonathan. His love of David makes him one of the finest characters portrayed in the Bible. There was no alloy of selfishness in the pure gold of his nature. David was his rival for the throne, but his love for his friend was greater than his desire for power and fame. It was greater even than his love of life. It enabled him to render the most unselfish service, and to endure the most heroic sacrifice. One may wonder what David might have become if he could have enjoyed the ennobling friendship of Jonathan to the end of his life. If he had died with his friend, his name, too, would shine with an untarnished splendor. But he lived on to stain it. Something of his better self seems to have sunk into that untimely grave with Jonathan.

And one may also wonder what might become of us if we should "grapple to our souls with hoops of steel" a friend like Jonathan: a man without envy or guile, a generous, noble, loyal spirit, to restrain and to sustain us, to protect and to inspire us. But we can only find such a friend by becoming worthy of him. And we can only keep him by being loyal to him.

Instinctively like seeks like. Evil men may have their boon-companions and roystering comrades, but they lack the basis for friendship in their character. They may become familiar, but they can never be true friends. Sin always breeds strife and division. Sinners may be held together by self-interest, but their union rests in shifting sand because it is selfish.

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And the friends of God are also the friends of man. Indeed, only the friends of God can become the real friends of men. By nature we resemble Saul more than Jonathan. We are self-centered and self-seeking; prone to envy, jealousy, and greed. We need the Spirit of Jesus to love men unselfishly. In His religion we find the only true basis for genuine friendship, whether between individuals or among nations.

Young people sometimes imagine that to make friends they must be "hail fellows well met." But they will soon learn that companionship in self-indulgence does not cement souls together in permanent friendship. Let them cherish noble aspirations and seek high ideals, and they may find among their casual companions some kindred spirits who will become their lifelong friends. And the ennobling influence of such friendships will make itself felt in every phase of life. Men will become better husbands, better citizens, better characters, because they have a friend.

Nations may vainly imagine that the basis of world-friendship is laid by treaties and pacts. But nations can become friends only as they become unselfish in their ambitions and aspirations. And there is no power can work that miracle save the Spirit of Jesus Christ. It is the missionaries who are weaving the bonds of international friendship, not the merchants and soldiers. It is the gospel of Jesus Christ that creates the great faith in our hearts that, some day, friendly co-operation will take the place of fratricidal competition in the world's work.

THE CHRISTIAN ENDEAVOR TOPIC

By the Rev. Charles E. Schaeffer, D.D.

August 24: Is Education Worth What It Costs? Why? Prov. 3:13-18

The cost of education mounts up into billions of dollars. Perhaps it is one of the most expensive features of our present civilization. When one considers the vast sums of money that are expended for buildings, from the little red school house along the country road to the massive structures that adorn the grounds of our colleges and universities, or the millions of endowment invested in behalf of these institutions, or the salaries which are paid to teachers and professors, or the large amounts which are spent by students for tuition and board and books, or the vast number of books which are published, or the libraries which are maintained, or the equipment required in the different departments in our educational institutions, or the large army of men and women who are engaged in the work of education, one cannot form an adequate estimate of the time and labor and money expended in the interest of education. The thing becomes all the more significant and impressive when it is remembered that the whole scheme of education centers around the young people. Education is not intended for old folks nor

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for those in middle life. It includes principally the young, from six to twenty-six, a period of about twenty years, the most impressionable period of life. If sometimes the young people say that nothing is done for them, let them remember the educational facilities and advantages which are provided for them.

The State feels justified in making this expenditure, for it regards an education essential to good citizenship. The Church spends large sums of money in the education of its young people because it believes that a proper education makes better Christians. The individual is eager for an education because it qualifies him for all the

duties of life and because he receives greater joy and satisfaction out of life. After all life does not consist in the abundance of the things which a man may possess but in his ability to use the things which he had and to get the full meaning out of an abundant life.

Education pays financially. Here in America we gauge everything by the dollar standard. We always ask, "Does it pay? Does it pay in dollars and cents, does it bring in any dividends?" Of course this is the lowest standard by which to judge any enterprise. But education does pay economically. It furnishes a man with greater earning capacity. It has been shown time and again that a college graduate can earn more money than one who has not had the privilege of a higher education. The world is always looking for experts, for skilled men and women. If young folks can qualify for such positions they are usually paid large salaries. It is those who are properly trained, who have a broad, liberal education who forge ahead and who command the "fat" places in life. The difference between a well educated person and one who has no education frequently appears in this, that the uneducated person reaches a certain stage beyond which he cannot go. He stagnates. He had limitations, whereas the educated man or woman goes right on; there seem to be no boundaries for such, they keep on growing and bring forth fruit even in old age.

Education pays socially. Of course by education we mean the training and discipline of the whole man or woman. It applies not merely to the mind but also to the body and the soul. As such it tends to lift the whole standard of life. One needs only to read back over a few centuries to observe the progress that has been made in human society through our educational processes. It has brought men out of barbarism and set them into the light of new civilization. It has helped men to understand each other and to live together as brothers. It has produced a new social order, and has lifted the standard of living, so that today the average man can live like a king or prince of former days. Education is so universal today that the poor and the rich alike enjoy its benefits. Education is therefore the great leveller in life. But it levels upwards, not downwards. It lifts up the poor and gives every man a chance in life. It is the forerunner of democracy, and thus the whole stratum of human life is elevated and this is worth all that education may cost.

Education pays spiritually. It is quite true that the training of the intellect alone does not produce any moral change. Character is not formed through the intellect, but through the will and the feelings. But a full orb and well balanced education includes the will, the emotions, the heart as well as the head. Education reveals to us the highest and best things in life. Perhaps this is its chief function. The boy or girl who goes to college may not remember much after graduation; it is sure most of what was learned will be forgotten, but certain ideals were formed, certain standards were set up, certain principles established. These become the guiding principles in life and these serve to mould character and to shape destiny. Education is intended to put us into contact with truth, to enable us to discern between truth and error, right and wrong. Its purpose is to clarify our minds that we may think straight, to energize our wills that we may choose the right, to purify our affections that we may love the best. Its purpose is to give us poise and balance in life, so that we may see life as a whole and relate ourselves properly to it.

If education can accomplish this for us and for the human family then it is worth all it costs. There are some things which cannot be paid by money, and in connection with them money is of no consideration. Education is an expensive enter-

prise, but if it were to cost twice or twenty times as much it would still be worth while. It is like a treasure in the field, to acquire which a man may sell all and buy it. Buy wisdom, get understanding, get an education while you are young and it will be a most helpful thing for you during all the rest of your life. If you neglect it in youth you may never attain it and thus be hampered all your days.

Woman's Missionary Society News

Mrs. Edwin W. Lentz, Editor
311 Market Street, Bangor, Pa.

Although the unconnected briefs of summer missionary conferences give a too sketchy picture to estimate upon, yet they do indicate the attitude of women and girls toward preparation for the missionary work of the winter. Having in a previous issue given some account of Hood Conference we shall confine our notes to Collegeville, Catawba and Kiski Conferences. Including visitors the registration at Collegeville reached 184. Analyzing registration cards of delegates who remained during the entire week, there were from the W. M. S., 35; G. M. G., 79; Mission Band, 9; S. S., 27. During the Institute period led by Mrs. J. M. Mengel, the following topics were discussed: Monday and Tuesday, "The Educational Task of the Church, the place of missionary education and a study of the missionary agencies existing for missionary education"; Thursday and Friday, "The Work of the Missionary Society, its program and challenge for the year." On Wednesday Mrs. John Lentz presented the work of the Stewardship Department. The Institutes led by Mrs. Charles F. Freeman, were attended by 80 G. M. G. girls and counselors.

Mission Bands. The fortunate children this year will be those in congregations from which Mission Band leaders attended missionary conferences. Commendation and gratifying reports from attending leaders testify to modern methods efficiently used in all the conferences. At the Collegeville Conference, Miss Laura Snyder, leader, the group met in the children's room of Trinity Church School. With the group of children from the local Church, Miss Snyder demonstrated the value of the pre-session period and the functioning of a fully organized Mission Band—"The Friendship School." Expression took the form of a Porto Rican project. A perfect attendance record was maintained for the entire week. The intriguing word "Hobby" used at the Kiskiminetas Conference strikes us as a new conference phraseology. Each delegate was supposed to select a "Hobby" and "ride" it for four days, then select another for the next four days. The group of earnest, experienced workers who chose Mission Band "Hobby," led by Miss Elizabeth Zimmerman, met for several hours each afternoon to discuss methods and projects for the coming winter. Twenty-two different persons participated in this valuable study. Miss Zimmerman's "Story Hour" for children only was a popular part of the program.

Echoes from Catawba. Unmindful of the torrid sun and the distance between the dormitories and the Music Building where Mrs. L. A. Peeler led the W. M. S. group, the enrollment in the mission study class was 37 and the average attendance 31. Mrs. Peeler had made special preparation to arouse enthusiasm for the study of India and its problems. The study precipitated two earnest discussions with home

mission implications: "Color Prejudice" and "America's Religions." That desire for intellectual stimulant knows no age limit was exemplified in the attendance of quite young women and 7 who had passed three score years.

Unforgettable Nights. With a fortnight intervening between landing at Providence, R. I., from the S. S. Sinai, Mrs. Ida Dongas Stoudt made her first address of this her first furlough from Mesopotamia, at the Collegeville Conference on Friday night. The audience was deeply stirred by her description of the American Boys' School at Baghdad and her portrayal for Christian influence upon student life. Miss M. E. Craske, missionary to India, in behalf of underprivileged young womanhood of that country, gave a graphic description of conditions and an appeal for understanding love and assistance. So earnest was Miss Craske's appeal that an unnamed friend in the conference audience gave \$600 that a certain worthy student may have a 4-year course in the Woman's Medical College of Ludiana—the school in which Miss Craske teaches. In addition to this the Conference offering was given for the same school.

Trinity G. M. G., Collegeville, Pa., counselor, Mrs. John Lentz; president, Miss Bertha Francis, entertained the Guild girls and counselors on Tuesday evening of conference week between the Sunset service and the evening lecture at a lawn party on the college campus. Guests numbered 103. Mrs. Frank I. Sheeder, whom many will recall as a former leader at the Collegeville Conference, organized and directed the games. Mrs. Sheeder was assisted by a committee from the hostess guild. Refreshments were served.

OBITUARY

THE REV. ANDREW HOFFA SMITH

Rev. Andrew H. Smith was born near Womelsdorf, Pa., Oct. 2, 1865, of parents native to the same locality. Until the close of his 14th year, he shared largely the life of this neighborhood, although the family removed its residence to Reading in the year 1871. At the age of 14 he became an upholsterer's apprentice, in which trade he attained notable skill. In an incidental way, he was employed also in a steam bakery.

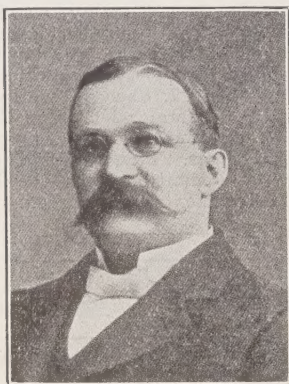
An inborn gift of musical ability found opportunity for growth, when the lad purchased a clarinet from a musician who had been maimed in the Civil War. After confirmation, his membership was transferred from St. Luke's to Emmanuel Lutheran Church, Reading, in whose Sunday School he became director of the music. Subsequently, he identified himself with St. Stephen's Reformed Church, serving as choir leader in both Sunday School and congregation.

Within this group, the earnest young craftsman found the late Dr. Calvin S. Gerhard an outstanding factor in shaping his life history. Returning from a certain meeting of the General Synod, Dr. Gerhard went into his pulpit with an urgent call from the Church for young men to enter the ministry, emphasizing special needs in the South and the West. That sermon stirred deep-rooted Christian tendencies within the youth. Promptly he set to work seeking to supplement his educational advantages. The consummation of this effort was reached in the year 1892, when he graduated from the Theological Seminary at Lancaster. Already during his seminary days, the Board of Home Missions entrusted to him large responsibilities, which he was found qualified to carry with the bearing of a real leader, Sunday Schools and congregations organ-

ized both at Lykens and Tower City, and Church activities revived at a third point nearby, were the fruits of these adventures.

After ordination on Oct. 9, 1892, he became pastor of Grace Church, Newton, N. C., so, in a very direct way, making answer to God's call, as that fell upon his soul, a few years earlier, from the lips of Dr. Gerhard. Not quite a year later, he called to his side a devoted helpmeet, in the person of Katie S. Shultz, marriage having been solemnized Sept. 21, 1893, in St. Stephen's Church, Reading.

Periods of five years each were given to Grace Church, Newton, North Carolina, and the First Church, McKeesport, Pa. Then followed 8½ years of most earnest, effective, and happy labors of love in the Harrisville Charge, Tom's Brook, Va. A most earnest call from St. Stephen's Church, West York, was next laid upon his heart. Again he yielded to the guidance offered from the realm in which he always found his peace. Six fruitful years in this promising field justified his obedience to the heavenly vision. April 1, 1917, he became superintendent of the Hoffman Orphanage. There 9 exhausting years were laid on the altar of the Gospel, his older son, the Rev. Sidney S. Smith, succeeding him as superintendent in the year 1926.



The late Rev. Andrew Hoffa Smith

The intervening 4½ years were required for a patient endurance of the irreparable break in bodily powers, which had overtaken the tireless foster-father to the orphans. These closing experiences were achieved within a stone's throw of Bethany Church, York, whose pastor, Rev. George S. Sorber, D.D., and people, left nothing undone that might possibly encourage one who had withheld nothing from the service of the Master.

Rest settled upon his spirit on Saturday, July 26, 1930. He is survived by two sons, the older of whom has been mentioned already, but whose relation to the Hoffman Orphanage was relinquished some two years ago in order that the united ministries of son and mother might be at the immediate call of the sorely afflicted father and husband. The younger son, Charles Nevin, is a mechanical engineer in the employ of the Pennsylvania Highway Department. A daughter, Elsie Virginia, the first born child in the family, whose seventeen beautiful years left abiding influence for good upon all who knew her, closed her short earthly pilgrimage in the early months of the family's residence in West York.

The funeral, on Thursday, July 31, was in charge of Dr. Sorber, assisted by the Revs. Charles E. Creitz, D.D., Abner S. De Chant, D.D., Clark N. Heller, Marshy J. Roth, D.D., and Frederick A. Rupley. Other ministers in attendance were President Apple, of Franklin and Marshall College, Dr. Albert B. Bauman, Howard F. Boyer, Jacob N. Faust, Superintendent Alexander P. Frantz, of the Hoffman Orphanage, Paul I. Kuntz, Irvin A. Raubenholt, Edwin T. Rhodes, Edwin M. Sando, and Dr. Oliver P. Schellhamer. Four per-

sons in this group represented the seminary class to which the deceased beloved brother brought full loyalty and notable distinction. F. A. R.

MRS. LIBBIE M. KNEPP REITZ

Early in the morning of Thursday, July 31, Mrs. Libbie M. Knepp Reitz breathed out her spirit, while her husband, nearby, scarcely realized that his companion was passing beyond recall. For a number of years, both husband and wife were sharing the experience of invalidism. Their mutual consideration and helpfulness, under great hindrances, were beautiful indeed to witness.

The daughter of Emanuel and Louise Herbster Knepp, of West Beaver Township, Snyder County, Pa., born Jan. 7, 1869, she united with the St. John's Ridge Reformed Church at the age of 15 years. at a comparatively early age she linked her life with Milton G. Reitz, four daughters having been born of the union. One died at the age of three years. Those surviving are: Mrs. Ammon B. Snook and Mrs. Charles H. Coleman, of Lewistown, and Mrs. Moses E. Steinberger, of Parkersburg, W. Va.

Mr. and Mrs. Reitz were among the early earnest movers in the effort to bring about the establishment of Trinity Reformed Church, of Lewistown, they having removed their residence into the near locality shortly before this organization was actually effected. Feeling a great longing to worship in a Church of their training, in their new surroundings, and taking counsel on the subject with their pastor, Rev. H. H. Spahn, prompt action and notable progress were made, consummated in a formal way on Nov. 20, 1901. Sixty-two persons are on record, as of that date, engaging to become supporters of the work then launched. Eight of the persons so engaging have been laid to rest within the years of the present pastor's care of the charge. The names of 14 remain on the present roll of membership.

The depth of devotion to the life and fellowship of the Christian Church on the part of Mother Reitz is further attested by her unflinching regularity of approach to the Lord's Table. To Him she had pledged her full allegiance; upon Him and His well-marked ways for gathering grace and strength to help in time of need she relied with the implicit confidence of a little child. Her memory is blessed among all who have known and loved her.

F. A. R.

REV. JACOB OTTO VITZ, A.M.

Rev. Jacob Otto Vitz was the second son of Rev. Peter Vitz and Anna Mary (nee) Jacob. He was born on Nov. 27, 1859, in Preble Township, Adams County, near Decatur, Ind., where his parents were missionaries among the pioneers of that day. In his third year he moved with his parents to Huntington, Ind., where he spent his boyhood. In 1871 his parents followed a call to LaFayette, Ind. In his 17th year he went from there to the Mission House in Wisconsin, to prepare for the ministry. Here he received his Master's degree and his recommendation for examination. Having accepted a call from the Newville Charge near Bluffton, Ind., he was ordained to the holy ministry in 1882. Six years later he went to St. Paul, Minn., to serve the mission there. Self-denial and untiring diligence marked his labors. His memories of St. Paul were ever among his most pleasant and blessed. From here he went to Louisville, Ky., where he was active for many years. Next he accepted a call to the First Church in Cincinnati, where he served for several years. His last pastorate was at St. Paul's in Covington, Ky. After a comparatively short and faithful ministry in this charge, he was stricken with apoplexy 8 years ago, from which he never fully recovered. Having always been accustomed to activ-

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ity he felt this affliction most keenly. He always thought most gratefully of Brother Lohmann of the Deaconess Hospital, and Brother Miller of Covington, for their kind assistance in his parish work when he lay disabled at his home. He also held in high esteem the remarkable loving-kindness this charge showed him at this time. It helped to lighten the cross he had to bear. The sympathy of Immanuel's Church in St. Bernard, where he worshiped when his condition permitted, also was a source of comfort. The Consistories of these two charges appeared in a body to show their respects to him and express their sympathy to the bereaved. Much sympathy from elsewhere too, was shown to the family, for which they and their relatives are truly thankful.

In May, 1885, he was married to Miss Amalia Legler, of St. Cloud, Minn. This happy union was blessed with three sons and four daughters who, with their mother, survive him. The children are: Prof. Hugo Vitz, of Denton, Tex.; Mrs. Antoinette Miller, the wife of the Rev. L. C. T. Miller, of Elizabethtown, Pa.; Mr. Victor Vitz, Cincinnati; Miss Elsie Vitz, of the Public Library, Cleveland; Miss Melita Vitz, Cincinnati; Mrs. Stella Wade, wife of Mr. Robert Wade, Cincinnati; and Mr. Alvin Vitz, Cincinnati. These all and several grandchildren, three brothers and three sisters, of whom two are ministers' wives, and other relatives mourn his departure.

Besides laboring in the pastorate, Rev. Mr. Vitz was also active in the larger work of the Church. He served as president of his Synod, as treasurer for several years of the Synodical Board of Church Election, as stated clerk of his Classis, and repeatedly as delegate to the General Synod.

He also had a fine talent for music. He played four instruments and was a master on the piano and the organ. He also did some composing; a number of his tunes and melodies were published in different hymnals.

Pastor Vitz is now relieved from all his suffering and rests in God. A good and able man has gone to his reward after a long and faithful life. He is the third of five brothers in the ministry to enter the rest of the Redeemer. We surrender him to the gracious love of God in Christ Jesus, while we hopefully look forward to the day when God's final call will also come to us. May He grant us life eternal through our blessed Saviour Jesus. V.